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RELIGIOUS COMMUNICATIONS.

OF ORDINATION.

THE Mosaic economy terminated with the death of Christ, who was a minister of the circumcision. After his resurrection, he commissioned eleven apostles, to go and disciple all nations. They were to testify the things, which they had seen and heard; and reveal the truths, which should be suggested to their minds by the Holy Spirit. Such is the basis of all present authority for evangelizing the world. But it no more follows, that any regular preacher has the commission of an apostle to govern the general church, than that he possesses the gifts of such. For as none can be strictly apostles, that is, immediately instructed and sent by Christ, so none can possess, either their inspiration and general authority, or their extraordinary power.

Under the theocracy, commissions were by consecration, with imposition of hands.* The apostles being Jews, and tolerated in the Roman empire only as such, were guided by the Spirit to baptize, teach, and ordain, in the modes to which they had been accustomed. But they neither claimed, nor exercised a priesthood, nor considered ordination as an apostolical prerogative; but merely as a duty,

incident to the greater work of disciplining and teaching.

Whilst many justify innovations on the ground of expediency, not a few have thought, that a *right has devolved upon the church*, through the apostles, of government, discipline, and dispensing ordinances. The present prevailing forms of ecclesiastical government, having originated since the days of the apostles, do require some such vindication; for certainly there is neither apostolic precept, nor example for any ordination in a particular church, except those of bishops and deacons; and if bishops and presbyters be the same office, the additional ordination, whether of the diocesan bishop, or the lay presbyter, finds no authority in the word of God. But if the church possess the right to create new officers, and to transfer to them the government, and rite of ordination, this exceeds the claim of infallibility, it is to legislate in the place of God.

Matthias was elected, separated by lot, and numbered with the apostles, but was neither personally sent by Christ, nor ordained by imposition of hands, being an apostle only in the appellative sense, as was Barnabas. The first ordination was of seven deacons in the church at Jerusalem, chosen by the people, and set apart by prayer, and imposition of the hands of the apostles,

* Num. viii. 10. xxvii. 18.

there being as yet no presbytery. When the prophets and teachers of the church at Antioch, prayed and imposed their hands on Saul and Barnabas, they seemed rather to have given a testimony of their concurrence to a mission, or apostleship, likely to awaken prejudices, than to have ordained them to an office. But Timothy was ordained for general purposes, by the "laying on of the hands of a presbytery," who had been ordained for an individual church. Imposition of hands might, therefore, designate, and publicly recognise persons; but it neither transmitted virtue, nor authority; nor defined duties. Paul's commission was, consequently, neither enlarged, nor restricted by the mission he received at Antioch. Nor was Timothy's office of evangelist, though an extraordinary commission to aid the apostle of the Gentiles, lessened by the concurrence of a presbytery in his ordination.

The primitive churches when duly furnished, had each its presbytery and deacons; and of necessity, in planting churches, the apostles and evangelists did, when alone, respectively ordain presbyters in those which were new.* But after-

* Paul and Barnabas returning to the churches which they had planted; "ordained presbyters for them in every church," χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατὰ ἐκκλησίαν with prayer and fasting. The Greeks used χειροτονεῖν for electing by lifting the hand. But Paul and Barnabas could not have thus voted, being but two, yet the act was theirs. Επιτιθεῖν is the expression for imposing hands. More must have been intended by χειροτονήσαντες, than simply that they appointed; it must mean that they set them apart to the office of presbyters, for that was the effect, and such is expressed to have been the office, and it was with prayer and fasting. Although χειροτονεῖν implies not necessarily, either voting by lifting the hand, or ordaining by imposing the hand, for it is used for constituting Moses a ruler, and Aaron and his sons priests, by God himself; yet it is probable that Paul and Barnabas did ordain by

wards the presbytery of every such church ordained successors to themselves, and also deacons, not by communicating any virtue, which they had derived mystically from the apostles or evangelists; but by assigning them, in the discharge of their own duty, with the consent of the people, a share in the government and service of the church.

The validity of offices in the church of Christ, is independent of the internal call. But both ordainers and ordained, should have reasonable grounds to be satisfied of the truth of this grace; which is no more, than the ordinary change of heart or disposition, with a conviction, that it is the duty of the party to preach the gospel, and that he has the requisite knowledge, learning, talents, and soundness in the faith, to render him useful. The authority of the officers of the church is derived through the apostles, who received their commission from Christ in person, and were directed by the Holy Spirit, to provide teachers for the churches, in the manner they have done. If the case of Matthias, who received ἐπισκοπὴν, an oversight, be not an exception, the apostolic authority and gifts were peculiar to those, who were commissioned by Christ after his resurrection; and the nearest approximation to theirs was the office of evangelist, which was also extraordinary and evanescent. No evangelists appear in the history of the church after the deaths of those who were cotemporaries of the apostles; nor do any other officers, except those of individual churches, for a century after the death of John, who died the last of the apostles. The first interpretation of a rule is generally and justly supposed to be the right one; the first condition of the churches†

imposition of hands, for Paul imposed his hands on Timothy, at his ordination.

† The reader is referred to the Presbyterian Mag. 1821. pp. 61. 105. 161.

establishes the only ordinary offices of the New Testament to have been those of the presbyter, called also bishop, and of the deacon; and the only ordainers, except the apostles and evangelists, appear to have been the presbyteries of the respective churches. The presbyter, who presided in each, denominated in the Apocalypse, the angel of the church, was consequently thus ordained, and to the same office with his brethren. Also, if the sacred word be alone competent to prescribe and define legitimate powers, and rightful commissions of officers in the church of Christ, there is to this day no higher grade, than that of presbyter; and no one inferior to the deacon; neither is there rightful ordination, but by presbyters. These may pray for the Holy Ghost to breathe upon those, on whom they put their hands; but have no power to communicate that blessing; and that a moral virtue should proceed from the hands of any, who now ordain, is no more to be believed, than that the water in baptism should either physically, authoritatively, or mystically remove guilt. Words may invest authority, but "so send I you," did neither transfer the Mediator's commission, nor constitute the disciples priests. The apostles were ambassadors of God, as well as witnesses of Christ; and being in all their work inspired of God, they were directed to ordain evangelists to plant churches; and presbyters and deacons to teach, govern, and serve them. But when such were designated by ordination, the gospel was their law, or rule of conduct; and to this day, no power is communicated to supersede such rule, but the rightful offices and ordinances remain the same.

Titus, Timothy, and other evangelists, inferior in rank and gifts to the apostles only, went forth to the work; connected permanently with no particular church or church-

es, they superseded, during their stay, the ordinary officers in places already furnished, and ordained presbyters and deacons in those which were destitute. The works of the apostles procured that precedence and respect, to which their inspiration was entitled; the evangelists were chiefly regarded, because they spoke, and wrote the truths preached by the apostles; but no officers were left, when these were removed, except those connected with individual churches. Parochial and diocesan bishops, archbishops, primates, patriarchs, and popes, have all proceeded from presbyters, without any other spiritual ordination, than that, by which they may have been constituted presbyters. When convenience, or policy, had, after a lapse of time, introduced the rule, that no ordination by presbyters should be valid, *unless performed in the presence of the primus presbyter*, called for distinction the bishop, the laying on of the hands of Paul, 2 Tim. i. 6. with those of the presbytery, 1 Tim. iv. 14. was adopted as an argument to justify the novelty. But in still later times, Timothy, then deemed to have been a bishop, appeared to have been ordained only as a presbyter, because in the *third century presbyters were excluded* from the ordination of a bishop. To avoid this difficulty also, and escape an opposition to the word of God, the presbytery, expressly so called, which ordained Timothy, was imagined to have been a council of bishops; "Because," says Chrysostom, "mere presbyters had no power to ordain a bishop;" a *petitio principii* worthy of the golden-mouthed father. But Jerom makes this occurrence an argument to prove presbyters and bishops to have been the same: and with correctness, for Paul had not Barnabas with him, at the time he received Timothy. Also there were no councils of bishops, except the

presbyteries, in the respective churches. The case of Timothy, when he had been, by modern rules, degraded from the office of evangelist to that of bishop, was still incumbered with remaining objections; for *no hands ought to have been imposed*, either by Paul, or the presbytery, upon him to make him a bishop; this being proper, by the apostolical canons, only to presbyters; the canons requiring, in the case of bishops, the holding the Scriptures over the head of him, who is to be ordained bishop, during the consecrating prayer. The canons, although a forgery of the fourth century, are evidence of the customs of their day, and do by this circumstance embarrass also the moderns, who suppose it an omission, although the reasons against such omission are conclusive.

The letter of *Polycarp*, of high credibility, describes the officers of the church at Phillippi only as *presbyters and deacons*. In the inspired letter of Paul to the same church, the officers are addressed as *bishops and deacons*; the terms presbyter and bishop being as yet used promiscuously, the same office is obviously intended by both. Valens had fallen into error, and the letter of Polycarp, recognising the authority of the presbyters over their copresbyter, and representing him as having been "made a presbyter among them," clearly enough shows that the apostolic church at Phillippi was under its own presbyters, who exercised the powers of ordination and excommunication. This being the first testimony after the apostles, and by one who lived with them, is decisive.

That the same was also the precise condition of the church at Corinth, when *Clement*, of whom Paul speaks, wrote from Rome his only undisputed letter to them, is obvious from its language: "Let any one among you, who is gener-

ous—say if the division is on my account—I go where you please, and will do what the multitude shall appoint, let the flock of Christ enjoy peace alone, *with the presbyters*, πρεσβυτέρων, *who have been appointed over it.*"* Of these he speaks as having the gifts of επιτοκίας, the *oversight*."†

When *Justin Martyr* wrote his two apologies for the Christians, which was within fifty years of John, there were only presbyters, whereof one in each church was ὁ προεστώς scil. πρεσβύτερος, the *presiding* (presbyter) who administered the eucharist, and deacons who carried it to the people. Ordination was of course performed at that period, by presbyters only.

Near the end of the second century *Irenæus* wrote against heretics, and relied chiefly on the certainty of the sameness of doctrines, by referring to the successions of bishops in the primitive churches, but whom he expressly represents as *presbyters, presiding among their brethren*. Such were Soter, Victor, and others in the catalogue of popes, whom he terms πρεσβύτεροι καὶ προεστώτες, and if they were only *presiding presbyters*, their being also styled bishops, amounts not even to a presumption, that there had been a secondary ordination.

Clement of Alexandria places bishops in honour before presbyters, because they occupied the *first seat*, πρωτοκαθεδρία, in the presbytery. Nevertheless, he makes but one order above deacons; also the ordination to the office of presbyter he mentions, but nothing of any subsequent ordination. He lived into the third century.

Tertullian, of the first part of the third century, gives the same representation of things at Carthage. He distinguishes bishops, presbyters and deacons; the presbytery

* Clement. epist. I. c. 54.

† τα ὅσα τῆς ἐπιτοκίας. c. 44.

was still of one church, and denominated *ecclesiasticæ ordinis consessus*. He speaks of one order only.* The idea of the bishop was still that of a presiding presbyter, for he denominates him *præsidents, antistes, and summus sacerdos*; and mentions no ordination of such, but to make him a presbyter.

At no earlier a period than the first of the third century could the letters attributed to Ignatius have been written. They describe the bishop of an individual church as occupying the first seat, *προκαθημενός*; and a presbytery of preachers, with deacons. But they discover no ordination, to remove a presbyter to the higher station of bishop.

The "*Apostolical Tradition*," ascribed to the Hippolytus of the third century, being the same substantially with the eighth book of the supposititious "*Apostolical Constitutions*," represents a bishop and presbytery to have been in each particular church, and details minutely their respective investitures in office. The people, presbytery, and the neighbouring bishops, convene on a Lord's day, to set apart the person previously chosen by all the people. A bishop asks the presbytery and the people, if this is the person whom they desire for a President, *ὁν αἰτοῦνται εἰς ἀρχοντά*; and they consenting, it is again asked of his character. After the third consent, silence being made, "One of the first bishops, together with two others, standing near the altar, the rest of the bishops, and the presbyters, praying in silence, and the deacons holding the divine gospels opened, over the head of him, who is ordained, let him say to God." Then follows the prayer. The ordination of a presbyter is with imposition of hands, and is described in these words. "When thou, O bishop,

ordainest a presbyter, do you yourself put the hand upon the head, the presbytery standing near thee, and the deacons; and praying, say," &c. The prayer to consecrate the bishop, discovers, that he is to have the power of binding and loosing. The prayer, accompanied with the imposition of hands on a presbyter, expresses, that he is to edify the church by the word; and those for the deacon, deaconess, and subdeacons, which follow, speak only of service; and are also with the imposition of the hands of the bishop.

Presbyters having been from the first, ordained by imposition of hands; the appointment of one of these to preside, which was not by a second ordination, conferred on him neither a new order, nor office, and the ceremony of ordination was rightly excluded. It could not have been an omission, for it is supplied by neither Hippolytus, nor the Constitutions. It cannot be implied, as some have alleged, because the idea of imposing hands occurs in neither, till they arrive at the Scriptural ordinations. As the bishop and presbyter was then known to be the same office, originating in one ordination, the innovation would have been offensive; also the holding the Scriptures over the head was sufficiently distinctive. The ceremony of conducting the bishop unto, and seating him on his chief seat, is minutely described in both; and that points us to the origin of this canonical ordination. From apostolic times some mode of designation of a presbyter to the first seat, *πρωτοκαθεδρία*, must have existed. That it was deemed an ordination before the third century, is supported by no proof, but excluded by the isolated condition of the individual churches, the subjugation of Christians to the Pagan establishment, the limited powers and actual services of the bishops or presidents, as well as by the in-

* "*Differentiam inter ordinem et plebem*" &c. Tertull. v. III. p. 119.

troduction of the ordination without imposition of hands. Thus although the powers of the *primus presbyter* had accumulated through all the second century, especially in the larger cities, it was not before the middle of the third, that the designation to such presidency over his fellow presbyters, denominated by Jerom, "*in gradu excelsiori collocatio*," was considered as a second ordination. Then the influence of bishops, though parochial, became enlarged by consultations, and frequent communications, and the monopoly of the rite of ordination, under the pretext of preventing discordances among presbyters. Also the existence of one church only in a city, enhanced the authority of the bishops of the larger cities; where the presbyters, however numerous, constituting the presbytery of a single church, exercised their talents, except in Alexandria, under the direction of the presbytery, over which the bishop presided. The power of ordaining, and not his own commission, distinguished the parochial bishop. Had the canonical ordination commenced so early as the second century, bishops would have discovered their claims to the heritage, at a period prior to that assigned to the fact by veritable history. The division of ordinary grades into three, must have commenced with the re-ordination of presbyters to constitute them bishops; but the supposition, that this existed in the apostles' days, is not only entirely gratuitous, but perfectly chimerical.

When ordinations by presbyters had been generally superseded, their original powers were not forgotten. "The elders," says Firmilian, "preside, who possess the power of baptizing, imposing the hand, and ordaining."* They also

*"Ubi præsidunt majores natu, qui et baptizandi, et manum imponendi, et ordinandi possident potestatem." *Cyprian, epist. 75.*

sat in the first annual councils, in Asia Minor. "Every year, we, the elders and the presidents meet in one place, to dispose of the things committed to our care."* Even at Carthage, Novatus, whom Cyprian calls his co-presbyter,† ordained Felicissimus a deacon, without the permission or knowledge of his bishop,‡ which was neither declared void, nor immediately subjected to censure. Gregory Thaumaturgus, Phidimus, and Alexander, each ordained, and each had received but one ordination.§ Nor have we found prior to the Cyprianic age, the ordination of any one to be a bishop, who had been previously a presbyter.

Ambrose the metropolitan of Milan, Nectarius of Constantinople, Eusebius the successor of Basil, Eucherius bishop of Lions, Cyprian of Carthage, and Philogonius bishop of Antioch, are thought to have been laymen when ordained to be bishops. Athanasius bishop of Alexandria, Cæcilianus of Carthage; Agapitus, Vigilus and Felix, bishops of Rome, and Heraclides bishop of Ephesus, were never presbyters, except as bishops, having passed from the order of deacons to that of bishops. These and such examples, accruing soon after bishops and presbyters had been established by canon law to be distinct orders, accord with the fact that there had been from the first no ordination, except of the deacon and presbyter.

Constantine could not, as a Christian, receive with the purple, the Pagan supremacy of Pontifex Maximus; but he established, instead of idolatry, the Christian

*"per singulos annos, seniores et præpositi in unum convenimus ad disponenda," &c. *Ibid.*

† *Epist. 15.*

‡ "diaconum nec permittente me, nec sciente—constituit." *Epist. 52.* Vide a later instance, *Cassian 267.*

§ *Gregor, Nyss. 2 vol. 979. idem. 995*

church, by adopting the canons of the council of Nice as the supreme law of the Roman empire. Thus the ordinations of presbyters and deacons, according to the usages adopted in the different provinces and kingdoms, were legalized; and in imitation of the idolatrous priesthood, a metropolitan was erected over each province, and his approbation was thenceforth necessary to every ordination of a bishop, within his territories. The system of ecclesiastical government thus established, was somewhat multiform, because it had been removed from the apostolical plan in different degrees, and various particulars, in the remote provinces and countries. But subsequent councils devised numerous canons, to reduce the different customs of distant churches more nearly to a common standard. Thus ecclesiastical authority, substituted by the laws of the empire in the place of the Pagan, though at first excusable as a defence against persecution, has, by worldly policy and priestcraft, grown into a hierarchy, which at different periods has proved an engine, even surpassing the former, in violence and blood.

The ascendancy gained by the presiding presbyters in the churches, furnished, to civil and ecclesiastical policy, a ready expedient for the substitution of a Christian, in the place of the Pagan priesthood. Yet was it well known, that the ordination of the bishop and of the presbyter was originally one and the same. Hilary the deacon, observed on 1 Tim. iii, "After the bishop, he, *Paul*, subjoins the ordination of the deacon. Why, unless because the ordination of the bishop and presbyter is the same?"* Aerius affirmed they differed in

nothing; the order and the honor were one; the bishop imposes hands, and so does the presbyter.* Basil an aspiring metropolitan, acknowledged, that the things written by Paul to Timothy, and Titus, were spoken conjunctly to bishops and presbyters. Also his friend Gregory, who for a time was archbishop of Constantinople, "wished there had been no first seat, priority of place, or tyrannical dictatorship;" showing that he esteemed the precedence adventitious. It is probable, that the peculiar disposition of Aerius, and the disappointed views of the pious bishop of Nazianzum, may have occasioned such expressions; yet were they not the less founded in truth. Chrysostom observed,† that bishops were superior to presbyters only in ordination. And Jerom asks; "what does a bishop, ordination excepted, which a presbyter does not."‡ They both speak of ordination, as it was in their own day, resting upon custom, and canons, established as laws of the empire, and not of ordination, as it had been left by the apostles. The former, in his flourishes, often accommodated the Scriptures to the usages of his own day; whilst the latter, equally favourable to ecclesiastical power, but of more extensive learning, and knowledge of history, has disclosed the same view of these things, which the truth still exhibits; "that a presbyter was the same as a bishop, and that the churches were governed by a common council of presbyters, but afterwards it was decreed throughout the world, that one, chosen from the presbyters, should

*—οὐδὲν διαλλάττει οὗτος τοῦτον μίαν γὰρ εἶναι τάξιν, καὶ μίαν τιμὴν, χειροθετεῖ —ἐπίσκοπος, ἀλλὰ καὶ ὁ πρεσβύτερος, *Epiphani. lib. iii. Vol. 1. p. 906.*

† *Hom. 1 Tim. iii. 8.*

‡ *Epist. 85. ad Evagrium.*

* Post episcopum diaconi ordinationem subijcit. Quare, nisi quia episcopi et presbyteri una ordinationis est? *Ambros. tom. iv. 272.*

be placed over the rest."* The evidence of these things has survived to this day; the numerous efforts to destroy it, and establish the contrary, notwithstanding. If the offices were one, they required but one ordination.

The sum is, that when the extraordinary officers, the apostles and evangelists, passed away, they left only presbyters and deacons in the churches: the duties and powers of whom were perspicuously detailed in the New Testament. Ordinations were consequently of those two kinds only, both of which were to be performed by the presbyters of the churches respectively. Ordination communicated no gift, virtue, or right; but merely designated the person, as solemnly appointed to the work attached to such office in the sacred word: neither the truth nor the efficacy of the gospel, nor the validity nor utility of its ordinances, depending upon either the internal call, or the external commission. But although the ordination, which now adds the episcopal authority to the office of a presbyter, and is supposed to confer on the bishop the sole right to ordain, is merely founded on custom, and supported by ecclesiastical canons, and imperial decrees; and not by scriptural authority; and notwithstanding the ordination of lay elders is a still more modern invention, and wholly unknown to ancient Christians, yet may salvation be obtained, and the

gospel faithfully preached under any form of church government.

J. P. W.

To the Editor of the Christian Spectator.

I wish to occupy a column or two in your journal with the inquiry how far it is right for a preacher of the gospel to make himself, *as such*, a subject of prayer in public. No man, who has the least measure of preparation of heart for the ministry of the word, will come before his fellow sinners in the discharge of that office, without earnest prayer for himself. He will pray that he may be enabled to preach so as to approve himself to his divine Master, and save those that hear him. He will do this with a deep feeling of his weakness and unworthiness, and with frequent supplication for guidance and strength from on high. My inquiry is, how far it is right to do this in the public devotions, in which all praying people are supposed to join. It has been done to a very great extent; and the practice is sanctioned by the example of all preceding ages, perhaps, in the religious history of New England; and, doubtless, to a much greater extent. How far it may have been consonant to the public taste, and recommended by its intrinsic propriety in former times, I will not undertake to say. But, in the plain and honest times of our fathers, the public taste was less fastidious than now,—at least, it was not the same as now,—in religious things as well as in other matters. The circumstances of the preacher are changed in many particulars. For instance, it was then the practice, much more than now, to preach without full notes; and there was so much more propriety in the preacher's asking for divine assistance;—for gracious influences on his heart, and for all

* "Idem est ergo presbyter, qui et episcopus—communi presbyterorum concilio ecclesiæ gubernabantur. Postquam vero in toto orbe decretum est, ut unus de presbyteris electus superponeretur cæteris."—*Hieron. op. Tom. vi. 198.* The "dicretum est" he explains by "consuetudine."—*p. 199.* Augustine refers the superiority also to custom—"ecclesia" usus obtinuit, episcopatus presbyteris major sit. *Tom. ii. Epist. ad Hier.* He also asks "Quid est enim episcopus, nisi primus presbyter?" *Tom. iv. 780.*

needful helps to his understanding, his memory, and his judgment,—to be “enriched in all utterance and in all knowledge.” But the suitability of such petitions is less apparent when the speaker has already written down what he intends to say. They might now, indeed, have some application to the preacher, inasmuch as he has also to conduct the devotions of the congregation, and does that, to some extent at least, extemporaneously. But they are still shaped with principal or sole reference to the sermon, while they might, in a majority of cases, with as much propriety, be referred to the psalms and hymns selected and read to be performed by the choir.

In the times from which this usage is handed down, there were also prevalent, some undefined but extravagant and unwarranted opinions on the subject of divine impressions and interferences, amounting to something very like inspiration. Sounder views on this subject are now generally received, with which some of the forms of expression still in use are not well accordant.

With the habit of praying for divine aid, is almost necessarily, and in most cases very properly, connected declarations of our need of it, of our weakness and unworthiness. If this is done in the case under consideration, and it very commonly is, the speaker is immediately placed in a situation of great difficulty. If his confessions are not full and ample, they do not satisfy his own feelings, nor correspond with the truth of the case. If he uses strong and comprehensive expressions, he is liable to the imputation of insincerity and ostentation; and many will imagine this language is inconsistent with his general conduct and manners. And it will be well if there is not some ground for such an imputation. If he speaks of himself at all, in this

respect, he must speak humbly; and in considering what it *becomes* him to say, he will be sometimes tempted to utter what he does not sufficiently feel. It is always a difficult matter to speak with delicacy and propriety in public of our own religious character, or our fitness for our duties. Especially it is so, when what is said is to be embodied in a solemn address to the Deity. I doubt not that many men, especially many young men, would find great relief in being excused from this public profession of their incompetency and their humility. If any are so weak and so wicked, as really to be pleased with thus humbling themselves before men in the expectation they shall, therefore, be exalted, it is very desirable that a stop should be put to their hypocrisy. And if the thing of which I am speaking, holds out any temptation, or furnishes any facility to this profane impertinence, and lends any countenance to this parade of humiliation, a strong motive is thus supplied for discontinuing altogether the practice of thus disparaging one's self. Such as do feel oppressed with a sense of their unworthiness, and the humbleness of their capacities—of such there are very many, and I wish there may be yet more,—such may find other more fit opportunities for speaking of it, both to God and men.

In the Scriptures, indeed, we find the prophets and apostles using language of the deepest self-abasement. But I do not remember that they ever do it on such occasions as to furnish a warrant for the use of such language by one employed in conducting the devotions of a public assembly. There appears to be a great intrinsic impropriety in this practice. The congregation is to join in that part of the prayer, or is not. But how can an audience join in confessing the deficiencies of the speaker? or, with

full propriety, in the requests founded on the implication of them? If the congregation is not expected to join, what shall they do with themselves, while the minister is confessing and praying aloud by himself?

I would not have these remarks so applied as to exclude all implication of the preacher's need of assistance, or all prayer for his direction. I wish only to put it to the good sense and piety of those who are called to the responsible and difficult office of guiding our desires, and framing our petitions, and uttering them in our stead before the Majesty of heaven, whether all that is necessary and useful may not be attained without danger of the frequent improprieties, and the occasional scandals, that now disturb the devotions of Christian assemblies.

E. K.

IMPORTANCE OF UNION AMONG MINISTERS.

THE Saviour and his apostles endeavor to inculcate the importance of unity of spirit among all those who constitute the household of faith. In the prayer of our Saviour, John xvii., we have this petition, *That they all may be one*, and in the Epistle to the Eph. iv. 3., the following injunction—*Endeavoring to keep the unity of the spirit in the bond of peace*. He then proceeds to explain the reason for this injunction. *There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all*. All that was Christian among believers proceeded from the same source, partook of the same nature, held a community of interest, and tended to the same end. It was very desirable, therefore, that all who were thus united in spirit, should not on-

ly cherish a union of feeling and sentiment as far as was practicable in this imperfect state, but that they should evince to the *world*, likewise, their oneness. But however important such a union in affection, interest, and exertion, may be among the followers of Christ in general, it must appear pre-eminently so among those whom Christ commissions to preach his gospel and to feed the flock of God.

One reason why Christians are to cherish this mutual affection is, that the reality and excellence of religion may be witnessed by the people of the world. Now this argument acquires strength proportionably as the members of Christ's church are elevated, and become conspicuous by their station in the church. Ministers occupy an eminence which not only enables them to take an extended and minute survey of their flock, but enables, also, their flock to view them, and not their flock only, but the world. If ministers, therefore, maintain this Christian unity among themselves, the evidence of it must have a more extensive and benign influence upon others, than the same union could have among those who hold less conspicuous stations in the church. It would have the additional tendency of destroying the too prevalent opinion even among churches, that particular churches are not component parts of the same church; for when they saw ministers, watching over particular churches, exercising the same unity of spirit for one another, which the most faithful and affectionate in the same branch of the church general, exercise for each other, they would be induced to consider the cause of Christ one, and the spirit one. Local interests would not be regarded as the boundary of Christian unity, nor particular churches be looked upon as insulated bodies, in no sense one, except as they become so by mutual consent.

Churches, which do not see their ministers thus united in Christian affection, do sooner, if we mistake not, result in this conclusion, than their ministers are aware.

Another reason for the injunction upon Christians to maintain the unity of the spirit in the bond of peace, is the mutual benefit of believers. It is too often witnessed in churches, that where the unity of the spirit is impaired among the members, their graces languish, their enjoyment in divine things becomes feeble, and their prayers for each other are hindered. Jealousies and animosities succeed, and the ways of Zion mourn. But when mutual affection is cherished, they grow in grace, they are mutual helps, they are happy, and their profiting appears unto all. No less important in this respect is Christian unity among ministers. By their peculiar office, they seem to be as intimately connected with each other in the church general, as members of particular churches are, and this connexion is solemnly recognised on the day of their consecration to the sacred office. And such is their mutual dependency that a neglect among them to cultivate a oneness of spirit is even more prejudicial to their spiritual improvement, than a similar neglect among private members. So numerous and momentous are their duties, and so often are they involved in doubt respecting duty, that they need the counsel of enlightened and experienced friends, those who are elevated above the narrow principle of selfishness, ambition, or prejudice, and who can give advice with a genuine, fraternal affection, and a supreme regard to the glory of Christ. They need the prayers of those who can best understand their peculiar circumstances. And where shall the ministers of Christ find those counsellors, and from whom receive those prayers, unless they are found among their brethren?

Another reason for Christian unity is, that the church of Christ may combine her influence and efforts against the common enemy. The spirit of the world is opposed to the true church of Christ, and it always will be. And it has always been an object of prime importance with the world to divide Christians in their affections and exertions, and when they have succeeded in this, they have always realized a temporary advantage. How necessary, then, is it for Christians to maintain the unity of the spirit in order to promote the interests of Zion in the world? Divided, they are overcome and carried into captivity; united, they are invariably successful. Ministers are interested in an eminent degree in these truths. If it is a grand object with the enemy to lead captive the church, it is of no less importance in their view, to assail, divide, and subdue her ministers. The first, the last, and the greatest efforts are made to this end. And if ministers are alienated from one another in their affections, and do not strive to act in concert and to support each other in the general cause, the church suffers as the consequence.

If union among ministers be so blessed to themselves, and so detrimental to the adversaries of the church, we see the propriety of considering what means ought to be used by them to promote it. The principle of Christian unity results from love to God. It never exists where love to God does not exist, and it can never be wholly absent where love to God does exist, and, in general, it rises or falls as love to God flourishes or declines in the soul. The direct course, then, for ministers to pursue in order to cherish and perpetuate Christian unity among themselves is to maintain a fervent love for God, to feel their obligations to Christ, and to contemplate the importance of his cause in this

world. Were they to do this, and to consider how much depended on their union as saints and ministers; were they to contemplate the blessedness of their union in heaven, and how soon they will be forever one in the services and praises of heaven, they would, most assuredly, feel the influence of Christian affection here, and never would this heaven-born principle suffer less worthy passions to rise and weaken the bond of their union. It seems highly important, also, that they should feel bound to pray for each other, for their personal growth in grace, and their success in the ministry. Were they to feel more their mutual dependence, they would, undoubtedly, love more. Mutual dependence between parents and children tends to increase mutual love. It is the same, in a greater or less degree, with all connexions and associations in life. This is a wise regulation in the kingdom of nature, and is doubtless so in the kingdom of grace. And in this state of imperfection with the believer, ministers ought to cherish a spirit of forgiveness toward each other, as well as toward all men, when occasional differences arise, or when remarks are made concerning each other in the hurry of thought, or business, which neither prudence nor brotherly love would dictate. This spirit of forgiveness ministers inculcate upon their flocks, and they realize how difficult it is for any church to dwell together in unity, and not exercise it; but it is no less necessary for ministers to do the same, one towards another, in order to secure among them the unity of the spirit. But it is vastly important that ministers should not depend so much upon obtaining the forgiveness of their brethren for injuries sustained, as upon giving no occasion for the exercise of it. It is lamentable that they should ever be unsparing of the feelings and good influence of their brethren;

that they should ever indulge in free reflections, or dark insinuations, upon the character and conduct of those, of whom they can have, perhaps, but an imperfect knowledge, as it respects their peculiar circumstances and motives, and against whom they can advance no weightier objection, than that they conscientiously deviate from them in the mode of communicating religious instruction, or in the manner of their regulating their social intercourse with the world. We say such a course is to be lamented, because it tends to impair the confidence, which ministers ought to possess in each other, and to alienate their affections; and should this spirit of criticism extend to all the internal regulations of their brethren in their respective parishes, not suffering even their gestures to escape censure, it would naturally, and perhaps unavoidably, render the Christian tie but feebly operative. Such a consequence must be viewed with deep regret by all who hold Zion's interests paramount to all other considerations.

If ministers would by all means keep the unity of the spirit among themselves, they ought to be peculiarly watchful against attempting innovations upon the established usage of their brethren in their respective parishes, when they are on exchanges, or are otherwise called within the acknowledged jurisdiction of their brethren, and against affording their advice upon *ex parte* evidence to the disaffected of the flocks over which their brethren are placed. It is well known that great evils have originated from this source. Not only churches have been rent by it, but neighbouring watchmen, have had their affections cooled towards each other, and they have ever after walked as though jealous of each other's motives and influence. It is natural for disaffected members in a church to endeavour to strengthen them-

selves by making an impression favourable to their cause on the minds of the clergy in their vicinity. They resort to them in apparent concern to know what is duty under such and such circumstances. They wish to be told where the evil exists. Ministers thus addressed, may say no more perhaps than that "if this is the true statement of facts, there must be wrong in the church or minister," not intending by any means to forestall judgment in the case, or to give advantage in a party. But advantage is made of it by the disaffected: they return and report the saying without any of its qualifying terms; many are induced by this to co-operate with them; the opposition is strengthened, and the pastor and church are often too much inclined to attribute this advice to a criminal officiousness, or want of love in the brother minister, and their Christian union is impaired. That these evils may never rise, ministers ought to be watchful on such occasions, and not wittingly or unwittingly, become the instruments of promoting dissensions in churches, or cooling the affections of the brethren.

We not only perceive, then, that Christian unity among ministers is of the first importance to the cause of Christ, and to themselves, but that it can be maintained only by cherishing the supreme love of God, by mutual prayer for each other, by exercising an expansive benevolence towards our fellow men, and by avoiding all those things which we would not have others do to us, things which tend to weaken and destroy the tie, by which grace has united the hearts of believers for the most exalted purposes. Let us, then, *endeavor to keep the unity of the spirit in the bond of peace.*

N. N.

EXPOSITION OF 1 CORINTHIANS XV. 29.

Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
1 Corinthians xv. 29.

MANY explanations have been given of this passage of Scripture. Spanhemius, in his celebrated disputation on the subject, which was originally written in Latin, and an English translation of which was published in the year of Christ one thousand six hundred and eighty five, recited fifteen different expositions of the text, from as many commentators, who had gone before him. These commentators he divided into three classes.

The first class contained all, who adopted the opinion, that the Greek verb βαπτίζεσθαι, which occurs in the text, is there used to signify sacramental baptism.

The second embraced all who contended that it is used to denote ablution, cleansing, or common washing.

And the third included all who supposed it to mean baptism of blood, afflictions, the cross, martyrdom.

He enrolled himself in the first class, and expressed his own opinion in the following words. "Those dead persons, on whose account some may be said to have been baptized, to wit, many martyrs, and other saints deceased, who received with a courageous, constant, and cheerful mind, all kinds of punishment, yea death itself, whether violent, by persecution, or natural, by sickness, in hope of a blessed resurrection. Which fortitude and constancy of mind in these dead, who so died in the Lord, while many beheld with their eyes, and resolved in their minds, observing no such thing in the Gentiles, they were thereby induced to embrace the faith of Christ, and desired to be baptized."

Some of this class have supposed that by those, who were "baptized for the dead," were intended all who have been baptized in the name of Christ since his death.

Others have believed that *they* are intended, who are now dead, and who, while living, were baptized in the name of Christ.

Others again have believed that the apostle had reference only to the resurrection of Christ; and that the text was introduced to show the absurdity of those who are baptized in the name of Christ, and yet deny his resurrection. If Christ has never been raised from the dead, why should we be baptized in his name? Hammond believed that it intended the profession of faith concerning the resurrection of the dead, which was required of persons at their baptisms, which represented, as he thought, the burial and resurrection of Christ.

Beza supposed that the apostle intended the washing of dead bodies, among the Jews and Christians before they were buried, which he thought was a profession that they expected to be raised from the dead.

Haweis gave the following paraphrase of the text, "Else what shall they do, who are baptized? If there be no resurrection, how absurd and strange would it be to take up the Christian profession, when, if they had nothing in prospect after death, and here stood exposed to every misery, and the danger of daily martyrdom, they would seem merely baptized for the dead, and to be, of all men, most miserable, if the dead rise not at all. Why are they then baptized for the dead? Who, with such a prospect, would ever be prevailed on to embrace Christianity?"

Sir Richard Ellis, and Dr. Doddridge, and Mr. Scott, supposed that "the apostle refers to the case of those, who presented themselves

for baptism immediately after the martyrdom of their brethren, or at their funerals; as if fresh soldiers should enlist and press forward to the assault to supply the places of those who had fallen in battle. Thus they professed their faith in Christ, and ventured the rage of their enemies, at the very time when others had been put to death for the gospel. But what advantage could they propose to themselves from such a conduct, if there were no resurrection? Or what wisdom could there be in so doing? For in their case, Christianity itself would lose the great evidence of its truth: even the immortality of the soul might be called in question; believers were yet in their sins; and they, who had died as martyrs, had lost their souls as well as their lives.

Mr. Locke, when speaking of the text, said, "What this baptizing for the dead was, I confess I know not, but it seems, by the following verses, to be something wherein they exposed themselves to the dangers of death."

Dr. James Macknight, who was one of the ablest commentators of the last century, considered the text as very elliptical; and having supplied the ellipsis with the words *της αναστασεως*, he thus translated the whole passage. "Otherwise what shall they do, who are baptized for the resurrection of the dead, if the dead rise not at all? and why are they baptized for the resurrection of the dead?" Having also adopted the sentiment that the baptism to which the text alludes, was a baptism of sufferings, and not of water, he gave of the text the following paraphrase. "Otherwise, what shall they do to repair their loss, who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all? And what inducement can they have to suffer death for believing the resurrection of the dead?" To this

paraphrase, Dr. Macknight added the following note. "As the phrase, *'fallen asleep in Christ,'* which is used in the eighteenth verse of the context, evidently signifies *fallen asleep for believing and testifying that Jesus is Christ the son of God*; so here, *baptized for the dead* may signify *baptized for believing and testifying the resurrection of the dead*. As our Lord termed the sufferings he was to undergo at Jerusalem *a baptism with which he was to be baptized*, and declared that James and John should be *baptized with the baptism he was to be baptized with*, that is, should undergo like sufferings with him, ending in death, in representing the sufferings, which the first Christians endured, under the idea of baptism, the apostle adopted his master's phraseology; and reasoned strongly when he asked the Corinthians, 'what shall they do, who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?'"

Of all the interpretations of the text, which I have seen, this appears to me the most correct. With a very little variation it would seem to give the exact import of the apostle's argument.

The word βαπτίζωμαι, it is acknowledged, is generally used to signify water baptism. But it is more than once used in the Scriptures (figuratively if you please) to denote peculiar suffering. Just before he went up to Jerusalem to experience his last and most dreadful sufferings, Christ said to his disciples "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" In the Greek language the word which is here translated *baptism* is radically the same that is used by the apostle in the text. Christ could not have intended water baptism, in the passage now under consideration, because, in the first place, he had already been baptised with

water; and secondly, the reflection that he was shortly to receive water baptism could not have thus straitened and distressed him. There was evidently a direct allusion to the peculiar sufferings, which he was soon to endure at Jerusalem.

When the mother of Zebedee's children went to Christ, and requested that her two sons might sit, the one on his right hand, and the other on his left, in his kingdom, he inquired, "are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" And when they answered, "we are able," he replied, "ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left is not mine to give, but it shall be given to them, for whom it is prepared of my Father." By *baptism* in this passage, Christ unquestionably intended sufferings. And in the passage, he predicted the painful scene of persecution which James and John afterwards endured in attestation of their attachment to Christ, and to the precious truths of the gospel.

In the same sense, it is believed, the word which is translated *baptized*, is used in the text. They who were baptized for the dead, were those who had suffered great tribulation for the cause of Christ, who had endured persecution, and who had finally and cheerfully yielded up their lives in testimony of their belief of the resurrection of the dead. "Else, what shall they do, who have been persecuted for the cause of Christ, and for their attachment to the doctrine of the resurrection of the dead, if the dead rise not at all? Why do Christians willingly suffer the most agonizing afflictions, and even sacrifice their lives in the hope of a glorious resurrection among the just, if there will be no resurrec-

tion?" The truth of the doctrine of the resurrection of the dead was so deeply engraved on the minds of Christians, that multitudes have gone to the stake and the scaffold, and sealed with their own blood their testimony to the reality of the Christian religion. If this religion be false; if there will be no resurrection of the dead; if God does not by the operations of his Holy Spirit powerfully convince them of the certainty of a future existence, what can enable Christians so patiently to endure persecutions? And what profit can they derive from all their sufferings?

The succeeding verses appear clearly to evince the correctness of this interpretation of the text. "Else what shall they do, who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand ye in jeopardy every hour? If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." These passages are all closely connected with each other. They are evidently, *all* parts of the same argument. If we understand the apostle as speaking, in the text, of the sufferings of martyrs, and, in the other two passages, of his own sufferings, and those of his fellow apostles, the sense will be complete, and the argument will be conclusive. In speaking of peculiar trials, the transition would be easy and natural from the sufferings of those, who had already been martyred, to the sufferings of the apostle and of his companions in affliction. But these results will not appear if any other expositions than the one which I have adopted, be given of the text.

I. L. J.

BIBLIACA, NO. II.

1 Cor. i. 17, 18.—οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις κ. τ. λ.—“*Not in the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, &c.*” The use of the article ὁ after λόγος in this place is worthy of notice, and gives to the passage a shade of meaning which our translators appear to have wholly overlooked. They have rendered the phrase, ὁ λόγος ὁ τοῦ σταυροῦ, as though it were, ὁ λόγος τοῦ σταυροῦ, omitting the article. This latter phrase is no doubt properly rendered *the preaching of the cross*, the expression having special reference to the *subject-matter proposed or announced in preaching*. On the other hand, ὁ λόγος ὁ τοῦ σταυροῦ, if we mistake not, implies *the preaching which belongs to the cross; that which is peculiarly suited or adapted to it*. By which the apostle would intimate that there is a certain style, or *kind of discourse*, more especially becoming the exhibition of the cross of Christ; and which is at the same time so far removed from the acknowledged models of eloquence, “the wisdom of words” in vogue among the refined portions of mankind, that they are scandalized by it, and account it foolishness. On the contrary, to “the saved,” this same cross, preached in all its appropriate plainness, and simplicity, becomes “the power of God,” and a savor of salvation.

Heb. ii. 10. Ἐπρεπε γὰρ αὐτῷ, διὸ ἐν τα παντα καὶ διὸ ἔ τα παντα, πολλους υἱους εἰς θόξαν ἀγαγοντα, τον ἀρχηγον τῆς σωτηρίας αὐτῶν, δια παθημάτων τελευτῶσαι. For it became him

for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings. It may be questioned whether our common translation conveys to the reader the legitimate import of this passage. According to that rendering, *αγαγοντα*, by an obvious anomaly in grammar, is referred to *αυτω* the Father; were this the true meaning of the apostle we presume it would have been *αγαγοντι* instead of *αγαγοντα*. As, therefore, the well known laws of syntax require that *αγαγοντα* should be constructed with an acusative, we should refer it to *αρχηγον*, and consider Christ, rather than God the Father, as the immediate agent in bringing sons to glory. Indeed we are strongly inclined to the opinion that the whole verse, with the exception of the first clause, refers directly to Christ; and though a translation which should not be unduly para-

phrastic is not easy, yet we would suggest the following. "*For it became him [God the Father] that he [Christ] for whom are all things, and who was to bring many sons unto glory, as the Captain of their salvation, should be made perfect through sufferings.*" This reading we consider grammatically and doctrinally correct. Examples of a similar collocation, or an arrangement in which the relative *precedes* the proper antecedent, occur repeatedly both in sacred and profane classics. The following from New Testament writers, may be cited.

Acts xvii. 23. 'Ον οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.
Rom. viii. 29. 'Οὓς προέγνω, καὶ προωρίσε συμμορφοῦσθαι τῆς εἰκονος τοῦ υἱοῦ αὐτοῦ. As to the sense thus elicited from the words, it is confirmed by the following texts: ver. 13 of this chapter: καὶ πάλιν, 'Ιδοὺ ἐγὼ, καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. Col. i. 16. τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἐκτίσται.

MISCELLANEOUS COMMUNICATIONS.

FRUIT A SUBSTITUTE FOR ARDENT SPIRITS.

IN lately reading in the New Edinburgh Encyclopedia, Vol. X. article Horticulture, my attention was arrested by the following remark: "It is a just observation of an eminent horticulturist, (Mr. Knight,) that the palate which relishes fruit is seldom pleased with strong fermented liquors, and that as feeble causes continually acting, ultimately produce extensive effects, the supplying the public with fruits at a cheap rate, would have a tendency to operate favourably both on the physical and moral health of the people."

Upon comparing the observation
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here made with the habits of various persons with whom I have been acquainted, I was led to conclude that it was founded in truth. In this conclusion I was strengthened by the testimony of some intelligent friends, who remarked, that so far as they had observed, those persons who were peculiarly fond of fruit made little or no use of ardent spirits; and that, on the other hand, those who had contracted a fondness for ardent spirits set no value upon fruit, and were seldom known to eat it.

Viewing the subject to be one of some importance, I then endeavoured to ascertain whether the fact alleged received any support from the known habits of different na-

tions. And although I am sensible that in tracing national habits to their source, we are liable to error from our ignorance of all the causes which may have operated to produce them, and from the consequent liability to assign an undue weight to some particular cause, yet after an investigation of the subject—a limited one I admit—I find myself fully established in the opinion that the habits of temperance and intemperance in different nations, are to be ascribed to some extent at least, to their possession or want of an abundance and variety of fruit, particularly of the finer and more delicious kinds. In the northern countries of Europe the finer fruits, if raised at all, are raised only in small quantities. Even in England, cherries, and peaches, and pears, and apples fitted for the table, are seldom brought to perfection without the aid of walls, and coverings, and artificial heat; and in cold seasons, even apples of the hardier kinds do not ripen in the open fields. But in England, and in all the other northern countries of Europe, the intemperate use of strong fermented liquors prevails every where to a very great extent. On the other hand, in France and Spain, and Italy, and the other countries in the south of Europe, where most of the fruits above mentioned are raised with ease and in the highest perfection; and where in addition to these they have an abundance of the most delicious grapes and figs; and in many places olives and oranges; together with many other fruits peculiar to warm climates, drunkenness among all classes of society is almost wholly unknown. It is worthy of remark also, that savage and uncivilized nations, who have seldom any fruit except such as grows wild, are almost universally greedy after ardent spirits; and that many of them who never invented any thing else, have

found out the means of manufacturing intoxicating drinks.

The diversity which prevails in Europe with respect to the use of ardent spirits has sometimes been resolved into the influence of climate. In cold regions it is thought there is naturally a much stronger propensity for ardent spirits, than in regions where the climate is more mild and uniform. But this opinion is wholly unsupported: Nay it is contrary to well established facts. For not to insist that ardent spirits are consumed in cold countries in much greater quantities in summer than in winter, in Nubia, lying within the torrid zone, according to the testimony of the traveller Burckhardt, there is a universal prevalence of intoxication; uncivilized nations possess the same propensity for intoxicating liquors in warm, as in cold regions; and in our own country as free use is made of ardent spirits at the south, as at the north.

The temperance which prevails in the south of Europe, has also been ascribed to the general use of wine. That this is a cause of very considerable influence, cannot be doubted. For the tendency of wine to produce an intemperate appetite is far less than that of distilled spirits, or malt liquors. But when it is considered that in the northern countries of Europe those wines only are held in estimation which are fitted to produce excitement, and that to a considerable extent they are subservient to intemperance; while in Italy, for instance, where intoxication is of exceedingly rare occurrence, those wines are preferred which are sweet and pleasant to the taste; and that they are used solely for the purpose of refreshment; it becomes necessary to look out for some other cause for the singularly temperate use which is made of wine itself in the southern countries of Europe. This cause, it is believed will be

found in the use of fruits ; which are very abundant in those countries where the vine flourishes. But the tendency of wine to create an intemperate appetite is comparatively so small, the quantity of weak and therefore harmless wine made and consumed in countries producing the vine is so great, and so excellent is the fruit itself, that the vine may doubtless with propriety be cultivated for the purpose of checking intemperance.

In the United States of America, though well fitted for the production of fruit, throughout nearly their whole extent, drunkenness is every where very common. This may perhaps be considered an anomaly. But it admits I think of a satisfactory explanation. The original settlers of this country were principally from the British Isles ; and brought with them a taste for fermented liquors which they had contracted in their native land. For a long period, they were of necessity wholly destitute of fruit, with the exception of a few inferior kinds which grew wild. And even to this day the more delicious fruits—such I mean as are suited to the climate—are by no means extensively raised. On probably nine tenths of the farms in the state in which I reside, which is one of the oldest, there is little fruit of any value, with the exception of apples, and these often not grafted. Peaches were formerly common ; but now they are very rare—though with a little pains easily raised in any quantity. English cherries, with the exception of a few places, are by no means abundant, often none in a whole township. Good pears, in any considerable variety, are seldom seen. And strawberries, raspberries, and gooseberries, are cultivated in only a small number of gardens. Here and there an individual is attentive to the raising of fruit. Though but few families—probably not more than one in

five hundred—are well supplied the year round, with the various fruits suited to the season. Hitherto, therefore, in this country, the use of fruit can have had but a partial influence in promoting temperance. In confirmation of the origin of intemperance in this country as above explained, it may be stated, that in Cuba, settled by the Spaniards, a people distinguished for their temperate habits, as was lately asserted in the *New York Advertiser*, “there are no drunkards.” It is well known also, that the descendants of the Spaniards and Portuguese in the middle regions of America, are generally temperate ; while the English, and Dutch, and Danes in the same regions, possess the intemperate propensity of their countrymen in Europe. Whether it will be found upon inquiry, that the former make a freer use of fruit than the latter—and if it should be, it will be an additional confirmation of the position which it is the object of this paper to establish,—I have not at present, the means of ascertaining.

The manner in which fruit is made to supply the place of fermented liquors is easily explained ; and the statement, it is believed, will correspond with what most persons have experienced, or observed. In the intervals of our regularly established meals, we all occasionally, and very many of us constantly, either feel, or fancy that we feel, the need of some slight refreshment. At such times, if fruit is not to be had, many persons resort to fermented liquors, and thus insensibly lay a foundation for intemperance. But if they are in possession of delicious fruits, these are almost always chosen by temperate people in preference to the choicest wines. This need of refreshment is more especially felt in summer,—consequent upon the exhaustion occasioned by heat and fatigue. Fruit is then found to answer the

double purpose of quenching thirst, and recruiting exhausted animal nature, and in the most perfect manner. It is in the highest degree—I refer only to the case of temperate persons—grateful to the palate, refreshing to the system, and salutary in its remote and general effects. It is a consideration also worthy of remark, that when our friends visit us, the feelings of hospitality very justly prompt us to set before them some refreshment—a refreshment not only generally acceptable, but often needed. Those who have no fruit, very commonly offer their friends some kind of fermented liquors—the very thing perhaps which is neither needed nor desired. But those who have fruit, almost invariably bring it forward, and to the evident satisfaction of their guests. And when fruit and liquors are both presented, the fruit is seized with avidity, and the wine, the strong beer, and the spirits are generally left untouched. The man indeed, whose appetite is not satisfied with delicious fruits alone, already possesses a dangerous fondness for spiritous liquors. It may be thought by some, that the labouring classes of the community would set but little value upon the substitute here proposed for ardent spirits. Whether they would or not, it is certain that the use which they make of ardent spirits is detrimental. But what reason can be assigned why they should value fruit less than other men. They have the same appetite; and fruit is equally refreshing to them. The reformation of drunken labourers, by the substitution of fruit for ardent spirits, is certainly not expected: nor indeed the reformation of any other class of drunkards. But in those cases where the natural taste has not been vitiated by the use of ardent spirits, it is believed that fruit would be chosen by labourers invariably, in preference to ardent spirits—allowing at

the same time, that they were properly aware of the danger of intemperance. Nothing certainly can be conceived of, more suited to the wants of a labourer, toiling in the dust or sun, athirst and weary, than a plate of strawberries, a melon, or a basket of cherries, or peaches, or apples. With these and other fruits, which might easily be raised in sufficient abundance, together with such simple drinks as common beer, milk, and molasses and water; and cider when desired, the labouring classes of the community would undoubtedly be able to perform the greatest quantity of work, with the highest health, and in the best spirits.

The expense of cultivating fruit is much less than is generally supposed. In the court yards and gardens connected with most houses, there is ground sufficient,—and ground usually unoccupied—for raising in abundance every variety of fruit suited to the climate, with the single exception of apples. The original expense of procuring the trees is trifling; and even this may soon be wholly saved by a little pains in raising them. That which is indispensably necessary, and which constitutes the principal difficulty in the way of procuring fruit, is the frequent attention requisite for preserving the trees from injury while young, for improving the fruit by introducing good sorts, and for keeping up a continued supply. But this requisite attention makes no serious encroachment upon the time; and those who have bestowed it, have found themselves abundantly compensated by the pleasure and healthfulness of the occupation, aside from the direct enjoyment of their labours.

Very great exertions are now making to banish all improper use of ardent spirits from our land. In these exertions every Christian and every philanthropist must rejoice. Since the commencement of these

exertions, the importance of providing substitutes for ardent spirits has frequently occurred to the benevolent, and various substitutes have been suggested. In recommending fruit for this purpose, it is not designed to have it take the place of other suitable substitutes; but to have it introduced into their number, with that rank and importance in the scale to which its just claims may entitle it.

But in all our exertions to prevent intemperance our hopes must be placed chiefly in the extension of correct religious principle. The dangers inseparably attendant upon the use of ardent spirits may be pointed out; and suitable substitutes may be proposed; but against every attempt at reformation, the concurring influence of interest and appetite will be set in array. Against these, considerations of a temporal nature will have little weight. The only adequate remedy is the fear and love of Him who has solemnly assured us that drunkards shall not inherit the kingdom of God. B—m.

ON THE WORKS OF GOD.

ALL parts of nature's works are replete with exhibitions of infinite skill. To whatever point we turn in this vast theatre of divine workmanship, the eye is met by beauties unnumbered, which rise in endless succession to dazzle and confound. And there is a peculiar aptitude in the *study* of nature, to interest, please, and profit. Here is ample scope for the most vigorous exercise of all the intellectual faculties. From the blade of grass that is trampled under foot, to the towering cedar that loses its top in the clouds; from the microscopic animalcule that sports in the cup, to the leviathan that buffets the billows of the deep; from the grape that blushes in the garden, to the star that twinkles in the skies;

from the invisible particle of odour that is wafted on the breeze, to the resplendent orb that pours floods of light on surrounding worlds; there is not a spot, where the student may not ply his powers of investigation, and feast with delight; or where the Christian may not find cause to reverence and adore. Though to the superficial observer all may seem confusion, still it is a confusion so nearly allied to regularity, as to possess charms which are sought in vain from any other source. But to the student, as he enters the field of nature, and begins a scientific survey of her works, all things assume a new aspect. Where he had seen nothing but disorder, he discovers perfect regularity. And as he extends his investigations, his delight rises to wonder and astonishment, that so few and simple are the laws, which govern the almost infinite variety of forms and movements that appear on our globe, and in the expanse of the heavens; and though he may with propriety exclaim; "O Lord, how manifold are thy works," yet he cannot fail to add, "in wisdom hast thou made them all." Think, for a moment, of the ten thousand kinds of animals that inhabit the globe; yet so uniform are the laws of their formation, that a single bone of any one of them is a sufficient guide for ascertaining with certainty, not only whether the animal, of which it formed a part, was an inhabitant of the water, or roamed in the forest, or soared on the wing; but whether it peacefully fed on the vegetable productions of the earth, or rapaciously seized its food at the expense of kindred life. Or turn your thoughts to the immensely diversified forms that compose the vegetable kingdom. According to Humbolt's estimation, not less than forty-four thousand kinds of plants are actually known; yet the immortal Linneus has discovered, that

such system pervades the whole, as to divide them into only twenty-four classes, containing, upon an average, scarcely more than five orders in each class. Thus, of the numberless millions of plants, that clothe the earth with verdure, and give such freshness and gaiety to spring, and such richness and beauty to summer; each individual bears so distinctive marks of relationship to one or other of these classes and orders, as to enable the botanist, with a glance of the eye, to assign it to its appropriate class and order. Enter the laboratory of the chemist, and see what the Maker of all things has done to simplify the study of his works. A single shelf contains the elements of the material world. Less than sixty simple substances compose the earth and all its productions. These, with their various combinations, form all that is beautiful, all that is curious, all that is grand in nature.

In that department which is appropriately denominated natural philosophy, there is no less cause of admiration. It is the same principle, that causes the vapours to rise, and the winds to blow; that suspends the clouds over our heads, and brings them down in showers; that guides the rivers in their channels, and keeps the fountains of the great deep from being broken up; that holds our buildings upon their foundations, and retains the earth in its orbit; that directs the stars in their courses, and prevents worlds from dashing against worlds. To inquire whether the attraction of cohesion and that of gravitation are one and the same principle under different modifications, does not come within the limits of our present subject. But certain it is, that the attractive power, which is properly entitled gravitation, produces all the effects that have just been enumerated, and ten thousand more. Upon this simple

principle, depends the very existence of the universe. Remove it, and the rivers would cease to flow, or would spread desolation over surrounding countries, and convert them into stagnant marshes; springs of water would no longer gush out in the vallies; the heavens would forbear to give us rain, and the earth to yield her increase;—nay, by the rotation of the earth, the mountains would be hurled from their bases, and the inhabitants of the globe with all their possessions, swept away with the besom of destruction;—worlds would be converted into ruinous heaps, or scattered in broken fragments through the immense abyss unknown. Other principles in this branch of science, equally simple, and scarcely less important in their consequences, might be enumerated. I might enter into various other departments of nature, and dwell upon the beauties and wonders that have been discovered in each; but it would be incompatible with my present design. Systems of worlds, with all their grandeur, with all the magnificence, with which their adorable Author has seen fit to invest them, present themselves for our inquiries and contemplation. The study of nature's works, although in every part highly interesting and profitable, is no where so sublimely interesting and profitable, as in that department which contemplates the span-gled heavens, and regards those glimmering spots that bestud the sky; some, as immense globes of heat and light; others, as worlds like our own, covered with verdure, and filled with inhabitants. Of all sciences, astronomy is the most sublime; is best calculated to give energy, elevation, and expansion to the mental powers. It is a just remark, that the mind becomes assimilated to the objects of its contemplation. If these are low and groveling, the mind will be

correspondingly degraded. If they are noble and elevated, it will partake of their elevation. In other departments of science where material objects are concerned, comparatively small portions of matter are regarded as wholes, and smaller subdivisions, as parts. In astronomy, systems are regarded as wholes, and worlds, as parts. Vast as the subject is, it falls within the limits of human comprehension. Where then, in the whole field of science, can be found so grand a theme, so sublime a subject for contemplation, as that which astronomy affords? Where, short of Him who made, and presides over all, can the mind light upon objects, so nobly calculated to call forth its highest efforts, to waken every faculty, to summon up all its energies; almost to sever its connection with the petty interests of this little world, and give it a buoyancy to rise, till kingdoms, and empires, and the earth itself, dwindle to a point? I do not say, that the mathematical principles, by which the motions of the heavenly bodies are investigated, and by which the laws that regulate them are ascertained, have in themselves any peculiar tendency of this kind; though in their application they certainly have; and it cannot fail to excite the liveliest admiration, that, standing upon this earth, the astronomer can determine with precision the revolutions, rotations, velocities, periodical times, distances, magnitudes, and densities of worlds, hundreds of millions of miles distant. To one unacquainted with the subject, all this may at first view seem a mere chimera of the brain; and he may be induced to regard the facts which astronomers assert, as nothing better than vague conjecture. But in this he is essentially mistaken. They arrive at their conclusions by a process no less certain, than that which guides the mere arithmetician in the solution of a problem in simple

proportion. All this could never be accomplished, unless there were an astonishing regularity, uniformity, and simplicity in the laws of nature. This subject too may serve to show, with what exalted faculties man has been endowed by his Creator; may well excite the student to persevering diligence in the pursuit of his investigations; and ought to remind all of the importance of assiduously cultivating, according to their opportunities, the powers which have been so richly bestowed upon them. But let us turn to actual phenomena, and facts that have been discovered. Look at yonder luminous point in the heavens. It is larger, and shines with steadier and brighter lustre, than others around it. It is the planet Jupiter. Let your imaginations take wing and soar away some hundred millions of miles, and light upon it. It is a world almost fourteen hundred times as large as the globe we inhabit. What now has become of the earth we were accustomed to consider so enormous a body? It has vanished; or is dimly seen among the smallest stars. The sun has lost more than half his magnitude, and shines with diminished splendour. Other stars, and other planets, perhaps, belonging to our system, which the utmost stretch of human invention has not been able to discover, now present themselves to view. Thus you may in imagination wander from planet to planet till you have surveyed the whole solar system, embracing an extent of thirty-six hundred millions miles, and a space of more than ten thousand millions miles in circuit, comprising, according to actual discoveries, thirty globes, or worlds, four of which are immensely larger, and one of which is more than a million times larger, than the earth;—and after all, what have you seen? An atom, a speck, a mere

point in the immensity of nature's works. Other suns, centres, in all probability, of other systems, in number exceeding all calculation, yet remain unsurveyed. That the greatest diameter of the earth's orbit, which is one hundred ninety-four millions miles, is but a point, when compared with the distance of the nearest fixed star, is capable of the most perfect demonstration; and it is scarcely less certain, that stars have been discovered four hundred ninety-seven times the distance of one of these. And since every improvement in the telescope, which has enabled the astronomer to penetrate farther into the immensity of space, has unveiled new clusters of worlds, it can hardly be called a bold presumption, to say, that there is no limit to their number. So that, if we should be placed upon the remotest star that has ever been discovered, others would rise to view, as far beyond; and could we make such a remove once a second, during a life of a hundred years, we should but just enter the vestibule of creation.

With what propriety may we here adopt the language of the psalmist, and say; "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Whatever view we take of this subject, it is preeminently calculated to humble the pride of man. The contemplation of the heavens seems to have been one of the favourite means, which David employed to obtain a clear view of his own insignificance; and he seems always to have retired from such contemplations, with an overwhelming sense of his turpitude and unworthiness in the sight of Him, whose throne is beyond the stars. Here let me drop the remark, that whatever tends to extend

the field of mental vision, and enlarge the intellectual powers, has a natural tendency to show man his littleness, and to give him a humiliating view of his own character. And well it may; for the more he looks abroad, and the more correct views he comes to entertain of other things, of other beings, and of other worlds, the more just estimate he will be enabled to form of his own comparative non-importance in the scale of existences. What little things, we mortals are? And, in this view of things, how contemptible the pomp of all human greatness; how vain the bustle of self-importance; how empty the show of wealth and the pride of power? But what exalted thoughts, are we at the same time constrained to entertain of Him who made, upholds, and governs all; who hung so numberless worlds upon nothing, and gave them their first impulse to run their ceaseless round; and who still continues to roll them on, and guide them all in strict conformity to the exactest laws. When we speak of the *laws* of nature, it is by no means intended to convey the idea, that they possess any efficiency in themselves. They are merely the modes of divine operation; the rules, which the Creator has established and is maintaining in the government of the universe. When a heavy body, on being thrown upward, returns to the earth, we say it falls by the law of gravitation, or gravitation is the cause of its descending. But it is nothing else, than the power of the deity, operating uniformly in this manner. I am aware, that it has been made a question, whether the Creator did not originally communicate to matter, power to operate by certain laws; and, consequently, whether all the phenomena, exhibited in the works of nature, are not the result of an inherent efficiency in matter itself, independently of his immediate agency. That these phenom-

ena depend upon what the Creator has constituted essential qualities of matter, I would not for a moment attempt to deny. But, to the question, whether they are not independent on the immediate agency of the Deity, I should feel no hesitation in replying with a modern poet ;

"No—had he thus withdrawn
His active power immediate from the
worlds,
Created by his might, and hid himself
Above the highest, careless of them all,
How in an instant had they burst their
bond
Of sweet attraction, flying all apart,
Systems and constellations mingling
wild
And far asunder vanished into nought,
Like parted bubbles by the whirlwind
driven !
Or how had they together rushed and
sunk,
A mass of ruins, in a vortex, formed
By their own motion, into the abyss !
Had he once turned his countenance
away
From this fair earth, and from these nether
skies,
And risen to show its light no more
below,
Darkness and chaos had returned again,
Closed in behind him even to his throne.
And should he now depart : no long fixed
laws
Could still preserve the spheres in har-
mony,
And in accustomed orbits roll them on
Through regions wide of unsubstantial
air."

Any other supposition would place the Creator aloof from his works ; would derogate from his perfections, and would give even to inanimate matter, and especially to created intelligences, an independence which we cannot conceive it possible for them to possess. If these sentiments are correct, with this view of the universe before us, what ideas must we be irresistibly led to entertain of the wisdom, the power, and the majesty of that Being, who pervades unlimited nature with his presence, who holds an infinitude of worlds in his grasp, and regulates all their

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movements, and all their concerns with ceaseless care ; and yet never suffers the least particle of matter to deviate from his laws ;—and as the poet says ;

"His eye, while comprehending in one
view
The whole creation, fixes full on me."

Though we may look through every part of nature up to nature's God ; nothing else, like this, will bring the Deity before us, arrayed with majesty so awful, with power so terrible, with knowledge so profound. Nor is he limited to present care and present knowledge. While he guides unnumbered worlds, and guards the happiness of universal being, he surveys, with a single glance, all his works, from an eternity past, through an infinite duration yet to come. However the first slight survey of this subject may affect the mind, he must be more stupid and sottish than the beast of the field, who is not, by continued contemplation upon it, overwhelmed and lost in its immensity.

A. W. B.

TAVERNS WITHOUT BAR-ROOMS.

In a late journey of several hundred miles in the New-England States, I met with two public houses without bar-rooms ; and it gives me pleasure to say that these were the best conducted inns I met with in the journey. For neatness, comfort, and quiet, they differed in no respect from a genteel private dwelling. Liquors might be had if wanted for refreshment, but they were only brought forward when asked for, from a sideboard or a closet, and were not set out to view in many a labelled decanter, obtruding themselves upon you in the first room you entered. As there was no bar, there were of course no *bar-haunters*. All the guests you saw were travellers like yourself, stopping for refreshment and rest.

Bar-rooms are by no means a necessary appendage to a tavern, as these instances may show. On the contrary they are a great nuisance. How annoying to travellers, especially to ladies, to know that in one part at least, of the house in which they are to pass the night, filth and tippling are privileged, if not even revelling and profaneness. Many a lady, not to speak of her fellow-travellers of the other sex, eats her meals with a poorer stomach for the dirtiness of the bar-room, and sleeps the less lightly for the voices that she hears, "or thinks she hears," from the same apartment. Why should the house of repose—the professed "home of the stranger"—be made the haunt of dissipation.

How much bar-rooms are the source of idleness and intemperance every villager knows. The fact is proverbial. On this account they ought to be prohibited by the same legislative act which grants licences to taverns. But this is not to be expected in this age of legislative indifference to the public morals. So long as our republican representatives grant *indulgences* to theatres, and lotteries, and to various other public sins, it is not very likely they will see any harm in bar-rooms.

But cannot the evil be reached in some other way? I propose the query to our Temperance Societies. By what one measure could the American Society for the Promotion of Temperance take so large a step in the accomplishment of its object as in the doing away of bar-rooms—if it can be effected, as I

am confident it can be, in a good measure.

Suppose that Society should give the influence of its public approbation to every inn-keeper who should keep a house of the description I have commended—who should convert his bar-room into a neat parlour, or at least into a decent sitting room for his humbler guests, and for the reception of baggage, and should banish from his house the very semblance of dissipation. Houses thus patronized might be pointed out to travellers by a particular sign which should be designated by the Society. Such houses would be encouraged. Travellers would prefer them from a regard to their own comfort, if not from moral motives. The American Bible and Tract Societies might lend some attractiveness to them, by furnishing their apartments with copies of their publications. Agricultural societies, also, might give them their countenance.

If this plan is not practicable, let some other be suggested. The object *can* be effected: it is surely desirable that it *should* be, and the salutary excitement which is beginning to pervade the public mind on the subject of intemperance, is, I hope, a pledge that it *will* be effected. Let the public sentiment be brought to bear upon it, and every landlord who respects himself, will soon put out of sight his disgusting show of bottles. He will be as much ashamed of allowing intemperance and other tavern vices in his house, as if it were an ordinary dwelling.

VIATOR.

THEOLOGICAL COLLECTIONS.

PRECEPTS TO PREACHERS.

You know how you would feel and speak in a parlour concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadence, and gesture : you would be yourself ; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit, and you will not fail to please, to affect, and to profit.—*Garrick.*

PRINCIPLES WHICH SHOULD REGULATE OUR CHARITY.

Charity should be regulated and controlled by the discernment and sensibility of the higher principles of reason and revelation, which no Christian ought to suffer to be cried down by any, either male or female, sentimentalist. True Christian charity would go on the errand of search and discovery amongst the haunts of wretchedness, and would not suffer the flood of liberality to be shifted, or the heart to be hardened, or the piercing cry of a brother to be silenced in the agony of despair, by an alledged reason from the possibility of imposition. A real disciple of Christ will not only *consent*, but *offer* to relieve misery, holding the *existence* of distress, seen or unseen, a sufficient claim upon his charities. No person can be found of that strength of nerve which will enable him to withhold support

from famishing hunger, or who will not cast a pittance through the grates of a prison to such subjects of anguish. If any should attempt to do it, the seal of infamy would be set on his character, and no eloquence would be able to shield him from the vengeance of public execration.

There is a great difference betwixt the proposal for redress of present suffering, and of plans which involve a proposal for redress of future suffering. The former plan draws the rich into closer contact and connexion with the poor, thus softening their hearts, and augmenting all the feelings of tenderness ; whilst the latter presents a barrier against true sensibility, and supersedes the necessity of affection. The latter applies only to the understanding, the former to the bowels of compassion and of love. The plan which proposes to provide for future distress, forces the great stream of public charity into a bottomless pit ; whilst the former supplies channels which would extend through the reservoirs of private society. The entireness and efficacy of benevolence is preserved in the former case, in the latter it is changed into the slow and reluctant current of compulsion. The act of legislation alters the appearance of charity, ever living, beautiful, and glowing, into that of a dead and pale statue.

The first is coeval with the law of revelation and of the heart ; the other is a deviation from nature, by which the wisdom of man encroaches on the wisdom of God, and the torch of truth is exchanged for the firebrand of discord ; nay, the very feelings and the aspirations of the heart are weakened by the entanglement of its sophistry.

The opponents of this system have the advantage of appealing to

the mere sentimentality of their hearers or readers, without candidly examining the arguments on which it rested. On our plan, charity grows as a distinct plant in every heart where it will shed its innumerable fruits and leaves amongst a half-starved population. On the opposite system, it stands a monumental body without the breath of charity. Charity must be, therefore, reinstated on the free system of nature, and the gospel, from which it has been so long torn by the regulating grasp of the hand of legislation, before it can exhibit its natural vigour and efflorescence.—*Chalmers*.

THE FLEETING TENURE OF HUMAN LIFE.

We flutter, as it were, a day in the sun-beam of existence; the shades of evening speedily close around, and then we mingle with the things that have been! Man drops the mask of mortality, from life's great drama. The petty distinctions of life attend him no further. The undistinguished bourne of futurity is unassailable by terrestrial splendor and pageantry. The dross of the world must yield precedence to moral worth zealously exercised in the sure and certain hope of its exceeding great reward. "Thou, O Lord, changest his countenance, and sendest him away." The summer's sun will shine in brightness on the spot where he lies low and forgotten; but its beams will give neither light nor heat to the lonely tenant of the grave. The leaves of autumn will fall, rustling and mournful on that clod—emblem how striking of his fate, who once trod with pride upon the dust which now covers him! Winter's dreary snow shall veil the neglected spot, and nourish into existence the green herb that springs from his ashes. Spring, too, shall return, but not a leaf of his sublunary

course shall germinate afresh. Oh, that we duly considered this—that we thought more of our latter end! The recollection of our mortality would abase the pride of human reason, and lead us to bow with resignation and praise to the decrees of the Almighty, and to rejoice in the ground of confidence and hope, "that is laid for us in Christ Jesus." We should then aim to become Christians indeed! that is, not merely to believe in the Saviour, but to study to imitate that pattern of infinite excellence and unparalleled goodness.—*Anon*.

THE CHRISTIAN WATCHMAN.

The faithful watchman, watches for *seasons* when peculiar doctrines may be best inculcated, and particular duties may be best enforced. He watches for *opportunities* when instruction can be most wisely imparted, consolation most affectionately administered, conviction most powerfully deepened, reproof most discreetly given, and sin most strongly condemned. He watches for *providences*, under which the minds of men, being softened, alarmed, or excited, may be most deeply impressed with truth, most easily prompted to duty, or most effectually roused to exertion. Having sworn at the altar of God, eternal war against the world, the flesh, and the devil, he watches continually, lest the secret seductions or the open assaults of these spiritual foes should distress or destroy his people. He is always in his *watch-tower*, and he *watches in all things*. No enemy can approach the camp without an alarm being sounded.

* * * * *

The most faithful minister may well fear that among the people of his charge there will be found at the last day some wicked man, whom he had not faithfully warned,—some backslider, whom he had not tenderly admonished,—some

hypocrite, whom he had not skillfully unmasked,—some contemner of God, whom he had not fearlessly withstood. Well also may he fear lest there should be found in the day of account, some ignorant soul, whom he had not plainly instructed,—some sorrowful spirit, whom he had not gently comforted,—some weak brother, whom he had not seasonably strengthened,—or some thoughtless wanderer, whom he had not diligently reclaimed. What, then, may be the dread, and what certainly will be the doom, of the *blind*, or the *ignorant*, or the *dumb*, or the *greedy*, or the *sensual*, or the *slumbering watchman*, who has neither warned the wicked, nor admonished the backslider, nor unmasked the hypocrite, nor withstood the infidel? Who has neither instructed the ignorant, nor comforted the sorrowful, nor strengthened the weak, nor reclaimed the wanderer? Who being a mere ‘hireling,’ and not a shepherd, cared not for the sheep, but left them to be scattered, and to perish? ‘Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.’—*Cawood*.

THE JOY OF ANGELS OVER REPENTING SINNERS.

Why is there more joy in heaven, over one sinner that repenteth, than over ninety-nine just persons that need no repentance? In the tenth verse of this chapter the expression is somewhat different: “Likewise, I say unto you, there is joy among the angels of God over one sinner that repenteth.” The doctrine implied is, that the blessed spirits of heaven take a lively interest in the affairs of mankind. It is one of the blessed results of the gospel dispensation, that angels stand in a nearer relation to the church of Christ, who

reconciled not only the things on earth, but also the things in heaven. They are now sent to earth on messages of benevolence; and we are led to believe, that there are multitudes of them in the assemblies of the saints; that they are continual observers of the thoughts and actions of the human race; that they witness the effects of the gospel upon the hearts of sinners; that they notice and rejoice at the success of that process upon character, which conforms them to the image of Jesus Christ, and that they are the joyful heralds of the good news of repentance to their fellow spirits in the celestial world.

The text clearly intimates, that the repentance of a sinner is a peculiar cause of joy to the angels; that it is a cause of joy superior to all others. Who can conceive the happiness of angels? Who can measure its magnitude? Their past knowledge, their exalted virtues, their celestial refinement, the infinite variety of causes of joy, all adapted to their nature and character, and corresponding with the magnificence of their capacity,—these would seem to render their happiness beyond augmentation; and still there is “more joy”—there is an increase even of their blessedness, when they witness the delightful effect of repentance.

They have long basked in the effulgence of the beatific vision. Their views are more extensive; they look farther into the vast prospective of eternity; their searchabilities are infinitely more exquisite, and their hearts glow with infinitely more fervor, and still their joy is increased, when they behold repentance springing up in the hearts of sinners.

We are a great deal more affected by recent than by remote causes. Now, it is probable, that all beings have a great similarity in this respect, and as repentance is a thing of recent occurrence, as it

is the essential fact in the history of man's felicity, as it is the very gate to the celestial country, angels may feel a peculiar delight in an event so singular, and connected with infinite results. Although it is more blessed for the saints of God to be confirmed in their faith, and perfected in their character, than that they should continue in the infancy of their nature, still there is a uniformity in their experience, and they are daily producing the same natural fruits of holiness, and enjoying the same fruits of happiness and glory.

It is probable that, like ourselves, angels are affected by *contrast*; and what contrast can be more striking than that exhibited by the impenitent and the penitent? Heretofore man's face was directed toward the regions of perdition: now he is earnestly struggling—he is agonizing to enter at the strait gate. Heretofore sin was his element, and his whole soul was bent to work wickedness: now the unvarying bias of his thoughts and his feelings, the constant tendency of his actions, and the operations of the general system of his mind and

his heart, are brought under the sanctifying control—the sacred dominion of the Divine Spirit! So entirely are his ruling principles and passions changed, that he may be said to have participated the divine nature; thus “old things are passed away, and behold all things are become new!” Is it wonderful, then, that angels should joyfully sympathize in such a purification of character, in such a transformation of the will, in such a splendid instance of the divine grace and goodness? How intense must be their pleasure, how glowing their joy, when they see those who were “in the wicked one,” changed into the image of Christ, assimilating to their own celestial nature, and destined ultimately to rival themselves in the ardor of their love and devotion. The same is equally true of the ministers of Jesus Christ—their joy is augmented in proportion as their spirituality is increased; and the nearer they approach to heaven, the more their minds approximate to the celestial character—the more they know and feel the value of repentance.—*Hall.*

REVIEWS.

The Prose Works of John Milton, containing his principal Political, and Evangelical Pieces, with new Translations, and an Introduction. By GEORGE BURNET, late of Baliol College, Oxford. In two Volumes. London, 1809. pp. 449 and 623.

A Selection from the English Prose Works of John Milton. In two Volumes. Boston, 1826. pp. 296 and 347.

WE are perhaps little aware of the quantity of writings in the ear-

lier periods of modern literature, and not always disposed to appreciate their excellence. Numerous as are the prosaic and poetic works of the present day, there is reason to believe, that they can scarcely be more abundant, than those of several former ages. We are told on good authority, that the longest life would not suffice to peruse only the histories that were composed in Europe, detailing the events of the seventeenth century. And with respect to merit, it is quite doubtful whether more authors of

our own times will be known to posterity, than there are of authors, whose fame has reached us from a distant ancestry. The student of antiquity discovers, that the great mass of writings in every past age are perished or forgotten; and that only a few in comparison—the works of masters—stand out in bold relief, and wear in their aspect the vigour and freshness of perpetual youth. Books, in scores of thousands, have been given to the moles and the bats, or repose undisturbed on the shelves of immense libraries. And thus it will be in regard to the productions of the present time, and very probably in regard to many that are quite popular. Yet the feeling of readers is apt to be otherwise; and with multitudes the latest authors are ever considered the best. From their proximity to us, and from the interest which they excite by means of local and temporary circumstances, connected with occasional improvements, we think too much of them as compared with their predecessors. We do not often scan their merits with impartiality. In the eagerness to seize every thing new, or newly ramped, and to learn passing incidents, most readers do injustice to that which is ancient. They would in general be more profited, were they to peruse the early standard works, than to be perpetually devouring all the productions, whether good or bad, which now issue from the press. The older works which they would be apt to meet with, would have received the sanction of Time; and thus only the most valuable would be read. Works of recent date remain to be proved and established by that impartial dispenser of fame. Besides, the thoughts of the earlier writers would be found in their “original brightness,” and unimpaired strength; whereas, it would be a chance, in many instances, whether those of the later, having been

so often transfused from book to book, would not have lost much of their spirit and raciness. In regard to the new in contrast with the antique, our sight, to use a similitude, might oftener be entertained with a light, trim, strait-laced dress of Indian cotton, than with a rich, loose, embroidered robe of damask silk. Or to speak in allusion to a still more thought of and palpable sense, (for we would make the opposition as strong as truth might warrant,) we should oftener be treated with sips of sherbet, than with potations of nectar. We are not condemning, or lightly estimating all modern writings. That would be mere affectation and folly. But we would give antiquity its due. Indeed a portion of it will exact the homage of all coming time, as it has done in respect to the past. As early English literature is concerned, respecting which our remarks are principally intended, a quaint style, a latinized construction, and long sentences, with some other faults, would be lost sight of in rich thoughts, strong sense, acute reasoning, and masculine eloquence.

We have never before been so fully convinced of the correctness of the views above expressed, as in reading the prose works of John Milton. Nor ever before have we felt, how greatly inferior to those works, is much of that which we have been accustomed to peruse in approved later authors. Our astonishment has been equal to our delight, in knowing that English literature nearly two centuries ago can boast such productions. A partial reading of Milton’s prose, or an occasional acquaintance with an extract by no means gave us that impression respecting its character, which a full and leisurely attention has now imparted. Not that our delight over his pages has been unmingled with regret, or that we have not at times witnessed a spirit,

and detected a sentiment, opposed to propriety and to truth. He had his errors and some of them no light ones. But we have been surprised and gratified to observe so much general excellence of matter and manner, at a period in which our notions respecting English prose and English principles are, to say the least, not very exalted, though it may be, too often erroneous. It is no small praise that his prose is often equal to his poetry in power and sweetness, in majesty and grace; and that he has excelled perhaps the greatest of mankind in two departments of intellectual exertion so different as poetry and prose. It is the remark of a modern critic, that his prose writings abound with passages, compared with which the finest declamations of Burke sink into insignificance. So *we* think and feel. It is an immortal honor that he advanced far beyond the knowledge or the views of the age in which he lived, and that he has even anticipated, on some subjects, the light of a distant futurity—a fact which his prose works incontrovertibly establish. If readers in general have been deterred from an intimate acquaintance with those works, by the antiquated cast which they possess, the unusual terms often employed, and by similar causes, it only shows that mankind are not apt to seek that gratification, which costs them some trouble or effort at first though they would be amply compensated afterwards. Or should it be thought that the comparative ignorance, on the part of readers, respecting these writings, casts a suspicion over their sterling worth, it is as natural to believe that mankind have been too greatly satisfied with his poetry to look for entertainment from his prose—that having been absorbed in the beauties of the former, they have neglected the latter—perhaps that they have never supposed nor wished it possible, for a mortal like

themselves to be transcendently great in both. Yet such is the fact with Milton; and it is well known that he showed an equal capacity for the most opposite studies and pursuits—excelling in the knowledge of mathematics, as well as in the composition of poetry—as remarkable for the solidity of his judgment as for the loftiness of his fancy—no less disposed to engage in active and self-denying efforts, than fond of calm and studious contemplation—as prompt, when duty called him, to mingle in the din and bustle of political dispute, as charmed with his “*Lydean airs*,” and “the melting voice through mazes running.”

Of another thing we have been convinced by reading the prose of Milton, and that is, we are not to look to poetry alone, in the expectation of finding all the features of true greatness—of learning in fact the full and real character even of a renowned poet. Prose in general affords us an ampler and more varied exhibition of talents. It speaks with less disguise and more directness as to the man himself, his character and ordinary feelings, the general reach of his understanding, and the extent of his knowledge. The power of producing poetry is incident to a certain temperament, situation of mind, or association of feelings that betray but part of the man—or the man as he is only at particular periods; not in his wonted state, not in the soberness of reason, but in a sort of frenzy, deluded himself, and deluding others. It is an art for which there is a natural aptitude in some men whether their genius be of the highest order or not, though if it be not high in them we think very little of its results. It shows not, therefore, the whole range of the mind—of a truly great mind. For such a manifestation, we need that form of writing which can express simple truth of every kind, in the premises,

as well as in the reasonings. In real poetry, it has been affirmed, that the premises are necessarily false, while the reasonings are designed to be just. The generality of men certainly, and even of poets most probably, must, we think, unlike Pope, more easily and freely express their thoughts, and of course stamp a more exact likeness of their intellect as to its entire power, in prose than in poetry; while at the same time the poet, if he is one, will be better known by means of his prose. There are, moreover, some subjects that never engage the poetic art. They were not made for poetry, nor poetry for them. Controversy, for instance, is one of those proscribed and irreducible subjects justly so considered by the Muses. Controversy, not to speak of its power in eliciting the truth, both manifests and strengthens the capacities of genius.

The sentiment on which we have insisted above is certainly true in the case of Milton. We may almost say with a contemporaneous journal,* that we never knew him, till we were acquainted with his prose writings—either the man in reality, or the poet in his completeness. The directness, the ample illustrations, and the incidental autobiography of his prose, have more than identified the man, and shed some additional rays of light and glory even on the poet. We must be permitted more than ever not only to admire his genius, but to contemplate with awe, if not with affection his moral qualities and his life. A more vigorous, dignified, bold, and independent writer and thinker never existed. And what is better, he was “all incorruptible,” and invincible, as an asserter of human rights and defender of civil and religious liberty. These and many other traits in his character, on which it is not our design

here to dwell, decisively appear from the prose of the great bard. His opinions on many subjects, particularly on politics, education, and human duties were new, and opposed to the spirit and principles of his day; but with a few exceptions, they are such as mankind with larger experience and increased light have generally approved, and such as have contributed essentially, though seldom ascribed to this source, to the enviable distinction of modern times in regard both to a theoretical and practical knowledge of those subjects. Whatever may be said of the generality of readers, there are a select few who believe and feel, that the world is not more indebted to Milton for the *Paradise Lost*, than for his inimitable *Arcopagitica*. If the lately discovered work on Christian Doctrine, said to be Milton's, be really his, it would form indeed a melancholy addition to the exceptions, in regard to the correctness of his opinions on certain subjects, and those of high importance. But we here speak only of such productions as are *undeniably* his and have long been known to the public.

It will appear from the extracts we shall soon introduce, as his history also proves, that the poet was deeply engaged in controversy. Controversy was indeed the burden of most of his prosaic productions. On Ecclesiastical Law, the Matrimonial Law, on the Tenure of the Magistrate, and on some other topics, he came in collision with most of the learning and genius not only of his countrymen, but of Europe. Except on the question of Divorce, and a few untenable positions in some other of his treatises, he conducted himself manfully and with singular success. His cause was a noble one—the cause of the English nation—of mankind—of human rights—of the human intellect—of the enfranchisement

* N. American Review.

of that intellect. No man was ever more sincere in any cause. No man more heartily detested ignorance, bigotry, baseness, tyranny, and slavery. No man ever laid a heavier hand on these enormities, or more completely stript them of their disguises. And we add, no man ever brought a greater share of erudition and eloquence to bear on the noble objects he had in view, or for the sake of them ever sacrificed more of personal present quiet, hope, and happiness, and more magnanimously submitted to the delay of lofty and favorite purposes. The truth, on many points before little understood or believed, he made as clear as the bright sky. It must be owned, however, that the value of his thoughts was sometimes debased by an alloy of rudeness and acrimony in the manner. Controversy was then conducted in its bitterest style, and Milton was not free from the fault of the age. He offered an apology indeed for the employment of sarcasm and invective, and his provocations we know were great, but intemperate and abusive language was unworthy of his exalted mind. He did not, however, imitate all the grossness of his adversaries. He was more decent, though not the less severe. It was a cause of lamentation with him that he had fallen on such times; and that his duty obliged him to enter into "boarse disputes," and the violence of theological and political collision. It opposed his love of ease, and interrupted his studies and the great works he was resolving to execute. But he was devoted to freedom, his courage was unquestioned, his physical tone was high, his temperament was ardent, the cause was that of political and moral truth, of Englishmen and mankind, and he hastened to the combat. He was, moreover, a master of the controversial pen, and a complete dialectician, though his "logic" was

went "to open her contracted palm into a graceful and ornate rhetoric taught out of the rule of Plato."

"Milton," says Symmons, his celebrated biographer, "was a student and a poet, by the strong and almost irresistible impulse of his nature: he was a polemic only on the rigid requisition of duty, and in violation of all his more benign and refined propensities. He plunged into controversy with the desperate resolution of a man who is settled and has bent up

'Each corporal agent to the terrible feat:'

but he returns to his own proper inclination with the elasticity of a bow on the rupture of its string. His descent, if descent it may be called, was 'with compulsion and laborious flight;' but we behold him, after a long immersion in the pool of discord, 'springing up like a pyramid of fire,' and showing us that in his proper motion he ascends." It may seem strange that the greatest of poets could ever appropriate his powers to controversy, or that he should have powers for such an appropriation—that the votary and the favorite of the Muses could be the eager politician, the cunning diplomatist, the caustic disputant, and the stern theologian—that the hand which could delicately twine a chaplet of roses around the brow of the Graces, could lash a tyrant or tyrannical priesthood, with a whip of scorpions. We do not easily associate the smoothness of verse with the roughness of controversy, and are apt to think that the spirit which is congenial to the one, is abhorrent from the other. Still the union exists in the wonderful Milton, and few readers of the *Paradise Lost* can have failed to remark, how much the qualities and the skill of the disputant—how much the powerful reasoner,—the dextrous manager, and the knotty metaphysical theologian, are displayed in many

parts of that poem, particularly in those that include the speeches of some of the *personæ dramatis*. The intellect of satan—a stupendous idea—accomplishing his plans in the face of despair, and so artfully justifying his base conduct, that the reader almost takes part with him against the cause of rectitude, is, be it remembered, only the intellect of Milton conceiving such a character, revolving the deepest and most terrific thoughts, and displaying unequalled logical acumen though sometimes to the detriment of his poetry.

Our general observations respecting Milton, will receive confirmation from what we are more particularly to offer, on the contents of the volumes named at the head of this article. These publications together contain all the prose works of Milton, at least all that possess much importance. The American edition of his works is a selection, and contains those treatises only that were written in his mother tongue. The English edition embodies, besides these, such as were written in Latin. In that language, which was the medium of communication often used by the learned men of his age, and in the composition of which he surpassed all the scholars of Europe, appeared the larger portion of his works and some of the most celebrated, particularly his two Defences of the people of England. All the peices originally in Latin are translations merely, as published in the English edition. They constitute the entire second volume, and also a very small part of the first. The design of the American volumes was to embody only Milton's *English* prose. In reference to this object, Mr. Jenks the editor, remarks in his preface as follows. "As his Defence of the people of England is his most celebrated prose composition, it may by some be regretted that I have made this

selection from his English prose works alone. But my object has been to make the English reader better acquainted than he now is, with Milton's own prose, not the prose of Mr. Washington, Mr. Burnett, or of any other translator." That object is doubtless deserving. It is a gratification, however, to the admirers of Milton, that compositions so able as these Defences, are presented to their perusal, as is done in the London edition, even under the very great disadvantages of a translation. For reasons which they thought justifiable, both the English and American editors have abridged or omitted some parts of the poet's English pieces. In the London edition the abridgments and omissions are frequent and extensive. Mr. Jenks has left out far less, and the more interesting productions he has given entire. With this procedure we are much better pleased; for who prefers not the whole of a good thing to a garbled part of it? Some omissions doubtless were judicious, if not for the sake of decency, at least to avoid repetition or prolixity—a fault of the writers of that time, and in some degree even of Milton. The introductions to these respective volumes are drawn up in an interesting manner, and give us valuable information respecting the nature and origin of the poet's works both English and Latin. From the introduction to the English volumes we extract the concluding remarks respecting the style and manner of Milton's prose. "The style of Milton was formed too much upon the model of the ancient writers. Hence those inversions, and often that Roman cast of phrase, which so ill accords with the genius of the English language.—His sentences, too, are frequently too long, and likewise involved, arising chiefly from a faulty use of parenthesis. Sometimes also the end of his sentence

forgets the beginning ; that is, the sentence is deficient in unity ; a fault which may easily be avoided, and it undoubtedly ought to be avoided, as it tends so much to prevent perspicuity. In respect of length of sentence, however, we must not be over hasty in condemning as faulty, what in many cases may be proof of the highest genius. Every sentence may be considered as a distinct vision of the mind, containing more or less of ideas, and that brain will possess the most capacity, which can see most at once without confusion. It seems natural then to a capacious mind to accustom itself to sentences of some length, particularly in strains of eloquence and in generalizing observations. A sentence is not necessarily obscure from its length, but from its structure. In the argumentative parts of his writings, as his reasoning is close, Milton's sentences are sufficiently short, as might be expected : for every vigorous mind naturally brings its subjects of comparison as close together as possible, for the greater facility of comparing them. Yet even here, his sentences, though remarkable for strength, have never the pert, hitting effect, which distinguishes the French style.—As to the general manner of Milton, apart from these few particularities, it is such as is distinctive of a mind of the higher order. Elevation of thought must necessarily produce elevation of style ; and never was there a man perhaps of a more lofty genius. No trick, no affectation of any sort. What such a man writes, admitting him to be sufficiently interested in his subject, is dictated only by nature ; he records as the stream of his thoughts flow on. The defects of these celebrated writings, whether arising from language or from the party spirit and prejudices of the age, are easily separable from their excellencies, to which they bear but a small pro-

portion ; and it will then be found that they are not unworthy of the author of *Paradise Lost*."

But it is time that our readers hear Milton himself in a few detached paragraphs, and form, so far as can be done, in so imperfect a manner, their own judgments respecting both his sentiments and style. His tracts on "Reformation in England" will furnish our first selections. In this work he was the leader of the attack against the prelatical party, and "the mitred hierarchy itself," the object at that time with the lovers of liberty in Britain, of much, though hitherto stifled indignation. Milton was of the opinion that the reformation in religion was very imperfect, and that the prelates, "though they had renounced the Pope yet hugged the popedom." In the language of the biographer before quoted, he here "gives a minute history of the church of England from its birth ; and explaining the causes of what he deemed to be its imperfect separation from that of Rome, and its halting at a distance behind the other reformed churches, he pays no great respect to the venerable names of our early reformers, who attested the purity of their motives with their blood."

We discover in the following extract the originality and boldness of his language, as well as the severity of his invectives, and the warmth of his indignation.

But why do we suffer mishapen and enormous prelatism, as we do, thus to blanch and varnish her deformities with the fair colors, as before of martyrdom, so now of episcopacy ? They are not bishops, God and all good men know they are not, that have filled this land with late confusion and violence, but a tyrannical crew and corporation of impostors that have blinded and abused the world so long under that name. He that, enabled with gifts from God, and the lawful primitive choice of the church assembled in convenient number, faithfully from that

time forward feeds his parochial flock, has his coequal and compresbyterial power to ordain ministers and deacons by public prayer, and vote of Christ's congregation in like sort as he himself was ordained, and is a true apostolic bishop. But when he steps up into the chair of pontifical pride, and changes a moderate and exemplary house for a misgoverned and haughty palace, spiritual dignity for carnal precedence, and secular high office and employment for the high negociations of his heavenly embassy; then he degrades, then he unbishops himself; he that makes him bishop makes him no bishop. No marvel therefore if St. Martin complained to Sulpitius Severus, that since he was bishop he felt inwardly a sensible decay of those virtues and graces that God had given him in great measure before; although the same Sulpitius writes that he was nothing tainted or altered in habit, diet, or personal demeanor from that simple plainness to which he first betook himself. It was not therefore that thing alone which God took displeasure at in the bishops of those times, but rather universal rottenness and gangrene in the whole function. Amer. Edit. Vol. I. pp. 10, 11.

His opinion respecting the perspicuity of the Scriptures will commend itself to all the lovers of truth.

But it will be replied the Scriptures are difficult to be understood, and therefore require the explanation of the Fathers. It is true there be some books, and especially some places in those books, that remain clouded; yet even that which is most necessary to be known, is most easy; and that which is most difficult, so far expounds itself ever, as to tell us how little it imports our saving knowledge. Hence to infer a general obscurity over all the text, is a mere suggestion of the devil to dissuade men from reading it, and casts an aspersion of dishonor both upon the mercy, truth, and wisdom of God. We count it no gentleness, or fair dealing in a man of power amongst us, to require strict and punctual obedience, and yet give out all his commands ambiguous and obscure; we should think he had a

plot upon us; certainly such commands were no commands, but snares. The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glistenings, what is that to truth? If we will but purge with sovereign eye-salve that intellectual ray which God hath planted in us, then we would believe the Scriptures protesting their own plainness, and perspicuity, calling to them to be instructed, not only the wise and learned, but the simple, the poor, the babes, foretelling an extraordinary effusion of God's spirit upon every age and sex, attributing to all men and requiring from them the ability of searching, trying, and examining all things, and by the Spirit discerning that which is good; and as the Scriptures themselves pronounce their own plainness, so do the Fathers testify of them. Amer. Edit. Vol. I. pp. 29, 30.

The eloquence of the coming extract will, we think, be felt without any comments of our own.

Among many secondary and accessory causes that support monarchy, these are not of least reckoning, though common to all other states; the love of the subjects, the multitude and valor of the people, and store of treasure. In all these things hath the kingdom been of late sore weakened and chiefly by the prelates. First, let any man consider that if any prince will suffer under him any commission of authority to be exercised, till all the land groan and cry out, as against a whip of scorpions, whether this be not likely to lessen, and keel the affections of the subject. Next what numbers of faithful and free born Englishmen and good Christians have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean, and the savage deserts of America could hide and shelter from the fury of the bishops? O, sir, if we could but see the shape of our dear mother England, as poets are wont to

give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head, and tears abundantly flowing from her eyes to behold so many of her children exposed at once, and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent? What more binding than conscience? What more free than indifference? Cruel then must that indifferency needs be, that shall violate the strict necessity of conscience; merciless and inhuman that free choice and liberty, that shall break assunder the bonds of religion! Let the astrologer be dismayed at the portentous blaze of comets, and impressions in the air, as foretelling troubles and changes to states; I shall believe there cannot be a more illboding sign to a nation! God turn the omen from us! then when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country. Amer. Edit. Vol. I. pp. 44, 45.

The following paragraphs are both sweet and magnificent. What magical words and harmonious sentences! Who but can recognize in them the author of those entrancing numbers and powerful thoughts that distinguish the *Paradise Lost*!

When I recall to mind at last, after so many dark ages, wherein the overshadowing train of error had almost swept all the stars out of the firmament of the church, how the bright and blissful reformation, by divine power, strook through the black and settled night of ignorance and anti-christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning gospel imbathe his soul with the fragrant of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the unre-

sistible might of weakness shaking the powers of darkness, and scorning the fiery rage of the old red dragon. Amer. Edit. Vol. I. pp. 4, 5.

But ever blessed be He, and ever glorified, that from his high watch-tower in the heavens, discerning the crooked ways of perverse and cruel men, hath hitherto maimed and infatuated all their damnable inventions, and deluded their great wizards with a delusion fit for fools and children. Had God been so minded, he could have sent a spirit of mutiny amongst us, as he did between Abimelech and the Sechemites, to have made our funerals and slain heaps more in number than the miserable surviving remnant; but He, when we least deserved, sent out a gentle gale and message of peace from the wings of those his cherubims that fan his mercy seat. Nor shall the wisdom, the moderation, the Christian piety, the constancy of our nobility and commons of England, be ever forgotten, whose calm and temperate connivance could sit still and smile out the stormy bluster of men more audacious and precipitant than of solid and deep reach, till their own fury had run itself out of breath, assailing by rash and heady approaches the impregnable situation of our liberty and safety, that laughed such weak enginery to scorn, such poor drifts to make a national war of a surplice brabble, a tippet scuffle, and engage the untainted honor of English knighthood to unfurl the streaming red cross, or to rear the horrid standard of those fatal guly dragons for so unworthy a purpose, as to force upon their fellow subjects that which themselves are weary of, the skeleton of a mass book. Nor must the patience, the fortitude, the firm obedience of the nobles and people of Scotland, striving against manifold provocations; nor must their sincere and moderate proceedings hitherto be unremembered, to the shameful conviction of all their detractors. Go on both hand in hand, O Nations, never to be disunited; be the praise and the heroic song of all posterity; merit this, but seek only virtue, not to extend your limits, (for what needs to win a fading triumphant laurel out of the tears of wretched men?) but to settle the pure worship of God in his church, and justice in the state. Then shall

the hardest difficulties smooth out themselves before ye; envy shall sink to hell, craft and malice be confounded, whether it be homebred mischief, or outlandish cunning; yea other nations will then covet to serve ye, for lordship and victory are but the pages of justice and virtue. Commit securely to true wisdom the vanquishing and uncasing of craft and subtily which are but two runagates. Join your invincible might to do worthy and godlike deeds; and then he that seeks to break your union, a cleaving curse be his inheritance to all generations. Amer. Edit. Vol. I. pp. 53—55.

O sir, I do now feel myself inwrap on the sudden into those mazes and labyrinths of dreadful and hideous thoughts, that which way to get out, or which way to end, I know not, unless I turn mine eyes, and with your help lift up my hands to that eternal and propitious throne, where nothing is readier than grace and refuge to the distresses of mortal suppliants; and it were a shame to leave these serious thoughts less piously than the heathen were wont to conclude their graver discourses. Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! and thou the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one tripersonal Godhead! look upon this thy poor and almost spent and expiring church; leave her not thus a prey to these importunate wolves, that wait and think long till they devour thy tender flock; these wild boars that have broke into thy vineyard and left the print of their polluting hoofs on the souls of thy servants. Oh! let them not bring about their damned designs, that stand now at the entrance of the bottomless pit, expecting the watchword to open and let out those dreadful locusts and scorpions, to reinvolve us in that pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning sing. Be moved with pity at the afflicted state of this our shaken monarchy, that now lies laboring un-

der her throes, and struggling against the grudges of more dreaded calamities. Then amidst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies, and marvellous judgments in this land throughout all ages, whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most Christian people at that day, when Thou, the eternal, and shortly expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; when they undoubtedly that by their labors, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones, into their glorious titles, and, in supereminence of beatific vision, progressing the dateless and irrevolvable circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure forever.—Amer. Edit. Vol. I. pp. 67—70.

Our next extracts we shall derive from his two works, "*Prelatical Episcopacy*" and "*Reason of Church Government urged against Prelaty*." The learning, acumen, and force of Milton very advantageously appear in these productions. As specimens we give the following from the first of these pieces.

And this may be a sufficient reason to us why we need no longer muse at the spreading of many idle traditions so soon after the apostles, whilst such as this Papias had the throwing them about, and the inconsiderate zeal of the next age, that heeded more the person, than the doctrine, had the gathering

them up. Wherever a man who had been any way conversant with the apostles, was to be found, thither flew all the inquisitive ears, although the exercise of right instructing was changed into the curiosity of impertinent fabling; where the mind was to be edified with solid doctrine, there the fancy was soothed with solemn stories; with less fervency was studied what St. Paul or St. John had written, than was listened to one that could say here he taught, here he stood, this was his statue, and thus he went habited, and Oh! happy this house that harbored him, and that cold stone whereon he rested, this village wherein he wrought such a miracle, and that pavement bedewed with the warm effusion of his last blood that sprouted up into eternal roses to crown his martyrdom. Thus, while all their thoughts were poured out upon circumstances, and the gazing after such men as had sat at table with the apostles, many of which Christ hath professed, yea, though they had cast out devils in his name, he will not know at the last day, by this means they lost their time and truanted in the fundamental grounds of saving knowledge, as was seen shortly by their writings. Amer. Edit. Vol. I. pp. 82, 83.

I do not know, it being undeniable that there are but two ecclesiastical orders, bishops and deacons, mentioned in the gospel, how it can be less than impiety to make a demur at that which is there so perspicuous, confronting and paralleling the sacred verity of St. Paul with the offals and sweepings of antiquity, that met as accidentally and absurdly as Epicurus's atoms, to patch up a Leucippean Ignatius, inclining rather to make this phantasm an expounder, or indeed a depraver of St. Paul, than St. Paul an examiner and discoverer of this impostorship, nor caring how slightly they put off the verdict of holy text unsolved, that says plainly there be but two orders, so they maintain the reputation of their imaginary doctor that proclaims three. Certainly if Christ's apostle have set down but two, then according to his own words, though he himself should unsay it, and not only the angel of Smyrna, but an angel from heaven should bear us down that there be three, St. Paul has doomed him twice,

'Let him be accursed;' for Christ has pronounced that no tittle of his word shall fall to the ground; and if one jot be alterable it is as possible that all should perish. And this shall be our righteousness, our ample warrant and strong assurance, both now and at the last day, never to be ashamed of, against all the heaped names of angels and martyrs, councils and fathers urged upon us, if we have given ourselves up to be taught by the pure and living precept of God's word only, which, without more additions, nay, with a forbidding of them, hath within itself the promise of eternal life, the end of all our wearisome labors and all our sustaining hopes. But if any shall strive to set up his ephod and teraphim of antiquity against the brightness and perfection of the gospel, let him fear lest he and his Baal be turned into Bosheth. And thus much may suffice to show that the pretended episcopacy cannot be deduced from the apostolic times.—Amer. Edit. Vol. I. pp. 91, 92.

"Prelatical Episcopacy" and "the Reason of Church Government" are nearly allied, and were both in answer to Bishop Hall's "Humble Remonstrance to the High Court of Parliament," and Archbishop Usher's "Apostolical Institution of Episcopacy," both learned works. The point at issue between Milton and his opposers, was the divine or human origin of episcopacy, as a peculiar order in the Christian church. On this subject Milton employed his powerful mind with great effect. The passage we shall quote from the "Reason of Church Government," will be found to relate not to the merits of the question in debate, but to the poet's presentiments respecting the great work he was destined to execute for the benefit and delight of posterity. The conceptions and language are equally fine.

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at

home, in the spacious circuits of her musing, hath liberty to propose to herself, though of highest hope, and hardest attempting; whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso are a diffuse, and the book of Job a brief model; or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which, in them that know art and use judgment, is no transgression, but an enriching of art; and lastly, what king or knight before the conquest, might be chosen in whom to lay the pattern of a Christian hero. And as Tasso gave to a prince of Italy his choice whether he would command him to write of Godfrey's expedition against the infidels, or Belisarius against the Goths, or Charlemain against the Lombards; if to the instinct of nature and the emboldening of art aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness from an equal diligence and inclination, to present the like offer in our own ancient stories; or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation. The Scripture also affords us a divine pastoral drama in the song of Solomon, consisting of two persons and a double chorus, as Origen rightly judges. And the Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies; and this my opinion the grave authority of Parcus, commenting that book, is sufficient to confirm. Or if occasion shall lead, to imitate those magnificent odes and hymns wherein Pindarus and Callimachus are in most things worthy. But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made to appear over all the kinds of lyric poesy to be incomparable.

These abilities, wheresoever they be found, are the inspired gift of God rarely bestowed but yet to some, though most abuse, in every nation, and are of power beside the office of a

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pulpit, to imbreed and cherish in a great people the seeds of virtue, and public civility, to allay the perturbations of the mind, and set the affections in right tune, to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ: to deplore the general relapses of kingdoms and states from justice and God's true worship: lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within; all these things with a solid and treatable smoothness to point out and describe, teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed, that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed.—*Amer. Edit.* pp. 144—146.

Milton's "*Animadversions on the Remonstrant's Defence*" will furnish us with one or two extracts. There are sublime passages in this piece, mingled with acute reasoning, offensive severity, and occasional facetiousness. Milton's object was to overturn Bishop Hall's "*Defence of the Remonstrance against Smectymnuus*." This appellation which is formed with the initial letters of five presbyterian divines who wrote against Hall, was given to their joint production. In the following the reader must feel the potent spell of Milton's language. Under the guise of prose he touches the hallowed lyre.

For he being equally near to his whole creation of mankind, and of free power to turn his beneficent and fatherly regard to what region or kingdom he pleases, hath yet ever had this island under the special indulgent eye of his providence, and pitying us the first of all other nations, after he had decreed to purify and renew his church that lay wallowing in idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds. He knocked once and twice, and came again, opening our drowsy eyelids leisurely by that glimmering light which Wickliffe and his followers dispersed; and still taking off by degrees the inveterate scales from our nigh perished sight, purged also our deaf ears, and prepared them to attend his second warning trumpet in our grandsires' days. How else could they have been able to have received the sudden assault of his reforming spirit, warring against human principles and carnal sense, the pride of flesh that still cried up antiquity, custom, canons, councils, and laws, and cried down the truth for novelty, schism, profaneness, and sacrilege? whereas we that have lived so long in abundant light, besides the sunny reflection of all the neighbouring churches, have yet our hearts rivetted with these old opinions, and so obstructed and benumbed with the fleshy reasonings, which in our forefathers soon melted and gave way, against the morning beam of reformation. * * * Come therefore, O thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old, to minister before thee, and duly to press and pour out the consecrated oil into thy holy and ever burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgot the utmost corners of the earth, in a time when men had thought that thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvelously among the sons of these last ages. O perfect and accomplish thy glorious acts! for men may leave their works unfinished, but thou art a

God, thy nature is perfection. Shouldst thou bring us thus far onward from Egypt to destroy us in the wilderness, though we deserve, yet thy great name would suffer in the rejoicing of thine enemies, and the deluded hope of all thy servants.

When thou hast settled peace in the church, and righteous judgment in the kingdom, then shall all thy saints address their voices of joy and triumph to thee, standing on the shore of that red sea into which our enemies had almost driven us. And he that now for haste snatches up a plain, ungarnished present, as a thank offering to thee, which could not be deferred in regard to thy so many late deliverances, wrought for us one upon another, may then perhaps take up a harp, and sing thee an elaborate song to generations. In that day it shall no more be said as in scorn, this or that was never held so till this present age, when men have better learnt that the times and seasons pass along under thy feet, to go and come at thy bidding; and as thou didst dignify our fathers' days with many revelations above all the foregoing ages since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy spirit as thou pleasest; for who shall prejudice thy all governing will? seeing the power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of thy imperial majesty. Take up that unlimited sceptre which thy almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed. Amer. Edit. Vol. I. pp. 201—204.

What a fine description in a single sentence of the employment of a Christian minister.

For certainly there is no employment more honorable, more worthy to take up a great spirit, more requiring a generous and free nature, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind

of creation like to God's, by infusing his spirit and likeness into them to their salvation as God did into him; arising to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works. Amer. Edit. Vol. I. pp. 213, 214.

From the "Apology for Smectymnuus" we shall offer only one or two short extracts. This piece was the result of a wanton provocation which he received from a son, as it is imagined, of Bishop Hall, in a publication entitled "A Modest Confutation against a scandalous and scurrilous libel."

Milton here relates some circumstances respecting himself which would not otherwise have been known. Among other excellencies it contains a splendid eulogy of the first acts of the Long Parliament. But that we cannot insert for the want of space. With what vigour of language and conception is Zeal characterized in what follows!

Some also were endued with a staid moderation, and soundness of argument, to teach and convince the rational and the soberminded; yet not therefore is that to be thought the only expedient course of teaching; for in times of opposition, when either against new heresies arising, or old corruptions to be reformed, this cool unpassionate mildness of positive wisdom is not enough to damp and astonish the proud resistance of carnal and false doctors, then, that I may have leave to soar awhile as the poets use, Zeal, whose substance is ethereal, arming in complete diamond, ascends his fiery chariot drawn with two blazing meteors figured like beasts, but of a higher breed than any the zodiac yields, resembling two of those four which Ezekiel and St. John saw, the one visaged like a lion to express power, high authority, and indignation, the other of countenance like a man, to cast derision and scorn upon perverse and fraudulent seducers; with these the invin-

cible warrior Zeal, shaking loosely the slack reins, drives over the heads of scarlet prelates, and such as are insolent to maintain traditions, bruising their stiff necks under his flaming wheels. Amer. Edit. Vol. I. pp. 247.

Milton must have recollected this sentence when long afterwards he composed the sublime lines in *Paradise Lost*.

Thou that day
Thy Father's dreadful thunder didst not
spare;
Nor stop thy flaming chariot wheels, that
shook
Heaven's everlasting frame, while o'er
the necks
Thou drov'st of warring angels disar-
rayed.

Milton uses words with more expressiveness than almost any other writer. We may well feel proud of the English tongue when it can be made to speak eloquence like this in describing its nature.

For me, readers, although I cannot say that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue, yet true eloquence I find to be none but the serious and hearty love of truth, and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, by what I can express, like so many *nimble and airy servitors, trip about him at command, and in well ordered files*, as he would wish, fall aptly into their own places. Amer. Edit. Vol. I. p. 291.

From the piece on "Education," and the "Areopagitica, or a Speech for the Liberty of unlicensed Printing," we would gratify the reader with several extracts, but our limits will admit of only one from the latter, and a nobler sentence, (if we may give it without a little additional circumstance at its termination) is not found; we think in the Eng-

lish language, than the last one of the extract.

Next, it is a lively and cheerful presage of our happy success and victory. For as in a body when the blood is fresh, the spirits pure and vigorous, not only to vital but to rational faculties, and those in the acutest and the pertest operations of wit and subtlety, it argues in what good plight and constitution the body is; so when the cheerfulness of the people is so sprightly up as that it has not only wherewith to guard well its own freedom and safety, but to spare, and to bestow upon the solidest and sublimest points of controversy and new invention, it betokens us not degenerated, nor drooping to a fatal decay, by casting off the old and wrinkled skin of corruption to outlive these pangs and wax young again, entering the glorious ways of truth and prosperous virtue, destined to become great and honorable in these latter ages. Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep and shaking her invincible locks; methinks I see her as an eagle, musing her mighty youth, and kindling her dazzed eyes at the full mid-day beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds with those also that love the twilight, flutter about, amazed at what she means. Amer. Edit. Vol. II. pp. 63, 64.

Could our extracts be consistently extended, our readers would not want either instruction or entertainment from select parts of these noble performances. We regret the necessity of passing over so large portions of these volumes, without presenting specimens of their excellencies, or even briefly analyzing their peculiarities. From the "Doctrine and Discipline of Divorce," we should not indeed be inclined to transfer any passages to our pages. We consider this performance as one of those unhappy efforts of great minds to establish principles which, Scripture, reason,

and the general voice of mankind, have from the beginning pronounced inconsistent with rectitude, and with the good of society. Let any one, however, cast his eye over the table of contents, and he will probably be astonished at the fertility of the writer's intellect and the ingenuity and number of arguments which he has brought in support of his peculiar notions. The "Iconoclast," (which was an answer, to Eikon Basilike,) one of the productions of these volumes, would afford the reader of taste no ordinary satisfaction, from the dignity of its sentiments, and the force and neatness of its style. There is a propriety, an elegance in its opening, which would induce us to transcribe the paragraph, but for the reason above alleged. Milton's "First Defence of the people of England," is a wonderful exhibition of intellectual power; nor does his "Second Defence," yield to the first, connected as it is with so many incidental, delicate notices of the author's own history. But presented to us as these performances are, in the garb of translations, it is in vain that we look for those sweet and sublime periods, —those thrilling passages, which abound in his own English. So much are we indebted for our pleasure in reading Milton, to the charm of words! —They are our own English words, and words in common use, except that a few are now become obsolete, but there is a beauty in their combination to which no other writer has ever attained. There is a secret power—a spell about them which we feel, but cannot explain; and the sensation we experience in looking into his pages, is always of a distinct and peculiar kind, cheering and soothing and elevating. Milton seems to have occupied that period in the English language, when its elements like those of the nation itself were in a plastic state;

and could be combined and moulded in the best manner, to form either a prosaic or poetic expression. Shakspeare before him anticipated or created several of its beauties, and a few writers since have added somewhat both to its compass and sweetness. But no succeeding author has equalled him throughout, in the magic of words, in fine forms of speech, nor from the nature of the case, can ever be expected to equal him. The greatest possible beauties of the language, as to expression and harmony, seem to have been forestalled. We will not be entirely positive on this subject, not knowing what extraordinary genius may yet arise and throw the language into some new and enchanting forms of beauty: but we are permitted strongly to doubt whether that ever will be done, which has not been effected, during the intermediate cultivation of nearly two centuries. The structure of Milton's sentences, no doubt was faulty in many instances. On this subject something has been before observed—we would add, the age in which he lived was not in this respect remarkable for its correctness. His learned idioms and constructions do not comport with the philosophical precision and simplicity of the language, however they may affect its harmony. Instances may have been observed in the quotations above. Those that follow are of this description. We have his learned idioms in these expressions,—“For which Britain *hears ill* abroad.” “But it is become a *dividual* movement.” We have his latinized constructions in these sentences. “And me perhaps each of these dispositions as the subject was whereon I entered, have at other times variously affected &c.” “True; and he that looks well into the book of God's providence, if he read there that God for this their negligence and halting, brought all that following

persecution upon this church and on themselves, perhaps will be found at the last day not to have read in vain.” Many others might be pointed out; but of this there is enough.

His prose exhibits him in an interesting light connected with his poetry. The specimens we have adduced, show a great resemblance between his prose and his poetry. Some descriptions are similar, and the prose scarcely yields to the poetry in energy, grace, or music. An instance or two has been pointed out. Another may be added. In his tractate on Education recommended to his scholars the hearing or cultivation of music, he says “The interim of unsweating themselves regularly, and convenient rest before meat, may both with profit and delight be taken up in recreating and composing their travailed spirits with the solemn and divine harmonies of music heard or learned; either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well studied chords of some choice composer; sometimes the lute or soft organ stop waiting on elegant voices, either to religious, civil, or martial ditties, which, if wise men and prophets be not extremely out have a great power over dispositions and manners, to smooth and make them gentle from rustic hardness and distempered passions.”

This is but a counterpart of the exquisite lines;

“And ever against eating cares
Lap me in soft Lydian airs,
Martied to immortal verse
Such as the melting soul may pierce
In notes of many a winding bout
Of linked sweetness long drawn out.”

Whether a confidence in one's own powers be an indication of a great mind, or whether it be a

want of Christian humility, we will not pretend to say. Milton possessed such a confidence in a high degree, and in him it led to great attainments and beneficial results. This fact we discover from the lofty feeling that told of soaring above the "Aonian mount" and which long before promised to "sing an elaborate song to generations." A passage in his apology for the Smectymnuans affords also an instance. His prelatical opposers had decried him as being *unread in the councils*. Among other things he replied "I have not therefore I confess read more of the councils save here and there; I should be sorry to have been such a prodigal of my time. But that which is better, I can assure this confuter I have read *into* them *all*. And if I want any thing yet, I shall reply something toward that, which in the defence of Muraena, was answered by Cicero to Sulpitius the lawyer. If ye provoke me, for at no hand else will I undertake such a frivolous labor, I will in three months be an expert councilist."

The controversial character of his prose writings has already been remarked upon. It attaches to all those works of his, of which the subjects were politics and religion,—reforms in state or church. His opinions on various points touching these great interests differed from those that were commonly received in his day. They were urged with the whole extent of learning and eloquence—their influence was considerable at the time—and though the writings that embody them are now not well known to the generality of readers, their effect has been felt ever since in the world. On the political part, including his *Areopagitica*, the *Tenure of Kings and Magistrates*, the *Iconoclast*, and his *Defences* of the people of England, and of himself, he was in general too powerful to be resisted. Light has beamed

from these writings which we trust will never be put out, but will guide mankind through all generations to a knowledge of their most important civil and ecclesiastical rights. On the religious part, including the efforts of the Smectymnuan divines, in the opinion of Symmons, the wit of Hall and the erudition of Usher predominated in the contest. But this the biographer would very naturally believe as a member of the establishment. In speaking of his religious controversial writings we refer not to his theological opinions strictly understood, for these so far as was known or believed in his life time were orthodox, or consistent with the creed of the church of England. The peculiarity of the poet's religious opinions had respect to church government and the external parts of devotion. He certainly possessed some leveling notions respecting the Christian ministry, and hardly did justice to it as an arrangement of divine wisdom in relation to the interests of the church. We are confident that he too greatly underrated, though not from design, its character and its influence, together with the credentials proper or necessary to substantiate a claim to its authority, privileges, or duties. In his zeal against prelates and in his indignation at their tyranny and corruptions, he was propelled too far towards the opposite extreme. He allowed that ministers should be competently supported, but that support he wished to leave to the mere charity or generosity of those who reap the benefits of ministerial care, to their sense of duty expressed, (to use the language of certain sects,) by *free will offerings*. And as to that which constituted the ministry it was, if we understand him, nothing more than the possession of Christian knowledge and character in a professor of religion, with the designation of a particular church authorizing him to exercise

his gifts. In his view, all Christians were in an important sense priests or ministers, and little difference existed between them and others, so far as office was concerned. "Heretofore, in the first evangelic times," he says, "and it would be happy for Christendom if it were so again, ministers of the gospel were nothing else distinguished from other Christians but by their spiritual knowledge and sanctity of life, for which the church elected them to be her teachers and overseers, though not thereby to separate them from whatever calling she then found them following besides, as the example of St. Paul declares, and the first times of Christianity. When once they affected to be called a clergy, and became as it were, a peculiar tribe of Levites, a party, a distinct order in the commonwealth, bred up for divines in babbling schools, and fed at the public cost, good for nothing else but what was good for nothing, they soon grew idle; that idleness, with fulness of bread, begat pride and perpetual contention with their feeders, the despised laity, through all ages ever since, to the perverting of religion, and the disturbance of all Christendom."

His theological opinions are not fully expressed in the publications under review. There are incidental notices of them indeed, and he is always the strenuous advocate of the Christian faith. Though not delivered in a didactic form, or in a set discourse, we find in them much that is edifying to Christians, and calculated to impress us favorably in respect to his sincerity and honesty in religion. Still these productions are not complete expositions of his faith. More even of this expository description, as well as of his ordinary religious feelings may be discovered in his great epic, than here. With some objectional points and more than we could wish, there are yet in that work

high and prevailing excellencies of the moral and spiritual kind. Its influence we believe, has been generally favorable in regard to the precious interests of truth and piety. Nor could we with correctness, express ourselves very differently in respect to his prose works. Their features are very marked—their character is strongly delineated. Both the worthy and faulty portions are distinct and prominent, but the good preponderates greatly over the bad. The same also is the estimate which has been commonly formed of his personal character as to morality and religion. Some suspicions have been indulged respecting its soundness, and certain biographers have discovered and affected to lament several inconsistencies in his conduct. This was the case particularly with Johnson who treated the character of Milton with reprehensible severity. Yet the religious public have, we believe, hitherto pronounced on the whole a favorable verdict. Some of his biographers, however, will not admit at all the justice of the allegations brought against him, as for instance those respecting his obstinacy, moroseness, or ill-treatment of his daughters. They consider them only as the slanderous reports of enemies, of whom it was the unhappiness and the distinction of the poet, in those turbulent times, to have had an abundance. We are not therefore without authority or excuse, for attaching very little credit to those accounts which are designed to affect injuriously the character of this great man.

That he did not frequent any place of public worship during the latter period of his life—a relation which depends on the single testimony of Toland—may, if we must give credit to it, be accounted for from the fact that he was

"In darkness, and with dangers compassed round."

The helpless condition of blindness, its perils, together with the fear of personal violence from his exasperated enemies, confined him, as his biographers assert, almost entirely to his house. That he had been disposed to attend public worship antecedently to the period of his infirmities, though often to his inconvenience, will appear probable from the following sentence in his *Tractate on Education*, though the proof may possibly imply the secret reasons why he ever abandoned the practice. "There would then (that is, when his scholars should be fraught with an universal insight into things,) appear in pulpits other visages, other gestures, and stuff otherwise wrought than what we now *sit under*, oft-times to as great a trial to our patience, as any other that they preach to us." A person of his refined and enlarged mind, *might* have been disgusted with the performances which he was accustomed to hear, and on this account, most unwarrantably have forsaken the institution of public worship. But we trust it was not thus with Milton, nor are we obliged to recur to that, or to any less favorable supposition. If he neglected family worship, as has also been alleged, we could offer no apology for him on the grounds above stated, nor indeed scarcely on any other ground whatever, unless absolute disability. That he did neglect this form of worship is a supposition, however, which as Symmons remarks, is "by no means supported by sufficient testimony." It "rests upon nothing more than the weakness of negative evidence." On the whole, so far as appears from his works hitherto, from their influence on the interests of public virtue and the Christian faith, and from the more candid and consistent accounts of his biographers, making due allowances for the faults of the age and the uncommon difficulties in which he

was placed, we are permitted to think with great partiality of him as a defender of important truth and a friend of the human race. As one instance out of many, of Christian approbation and the feelings of Christians in respect to Milton, we will quote a paragraph from one of Foster's Essays. "In applying the censure to the poets (of hostility to the Christian scheme, or omission of its peculiarities) it is very gratifying to meet with so much to applaud in the greatest of all their tribe. Milton's genius might harmoniously have mingled with the angels who announced the Savior to be come, or who on the spot or at the moment of his departure predicted his coming again—might have shamed to silence the Muses of Paganism, or softened the pains of a Christian Martyr."

We would not, however, speak very decisively at this time of his character, so far as experimental piety is concerned, either as commented on by his biographers, or deduced from his writings. We would not be so presumptuous as to pronounce a definitive sentence of this kind at any time; though we should feel perfectly free to express our opinion according to evidence actually and fairly made out. If, from the late discovered work on Christian Doctrine, before alluded to, affirmed to be his and the same as Wood speaks of under the title of "*Idea Theologiæ*," and asserts to have been lost, Milton is destined to be regarded by the friends of evangelical religion, in a light different from that in which he has been heretofore contemplated, we would not by any act of ours gratuitous and uncalled for, aid in hastening that destiny. As lovers of his name and his fame—of his long acknowledged and admired works both prose and poetry,—especially of the *song* prompted by the muse of "Sion hill" and "Siloa's brook"—as having formerly been estab-

lished in a favorable opinion of his religious character and the useful tendency of his writings, an opinion fortified by the decision of the wise and good, we shall surely feel reluctant to forego our fondly cherished hope of him, as a friend of God and his holy cause and truth. It would exceedingly pain us to come so near to viewing him as

“amerced
Of heaven, and from eternal splendors
flung.”

all the glory of his name among men, and all the grandeur of his intellect set down for nought, or made to minister to his condemnation. We would rather have Milton's own work lost forever than take the *Treatise on Christian Doctrine* to be that work. We are willing to believe that its identity is not yet proved, and are pleased to learn that doubts have been expressed on the subject, from high authority beyond the water. And though coincidences in sentiments of a heterodox kind have been pointed out between this and the confessed productions of the bard, we are ready to ascribe them partly to casualty, partly to fancy, and partly to the supposed necessity of perceiving a resemblance. Or at the worst, if the work must be forced upon us as Milton's own, we would venture humbly to interpose a constructive charity which would redeem the anomalous production from the dictates and feelings of his heart, and assign it to prejudice, to a wrong and mistaken judgment, or to disgust at the numerous hypocrisies of his time. We found this charity also partly on the fact that in the work itself, he is not very far gone in error on one or two of the most fundamental points, particularly the atonement of the Savior, however egregiously he may have misinterpreted Scripture on several very important topics. Above all we hope, that in the secret workings of his mind, his be-

lief in the dogmas he had avowed, may have been shaken before his death, that in the long intervening period of infirmity and affliction when unable to use his pen, he may have felt a penitential remorse—that as trials often purge away the dross of sins, Milton, who from having been the idol of his countrymen, loaded with the favor of princes and applauded throughout Europe—who, from having been crowned with every garland, and bright with every hope, and warm with irrepressible desires of executing yet more glorious achievements, was left to neglect, proscription, poverty, blindness, and at length old age,—may have been purified by means of his vicissitudes and his sufferings ere he quit the world, and prepared for a nobler and a holier state of being. We hope that passing from time into eternity as he did and when he did, weary with cares and exertions and conflicts, like the hard-fighting warrior carried off from the battle ground, covered with scars, and wounds, and paleness; or the weather-beaten mariner escaping from the scene of his perils, drenched with the surge and exhausted with anxiety and toil; the spirit of Milton may have been found among those who “came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.” We hope—but perhaps we have already said too much—we must here leave him to instruct the nations in the knowledge of their civil rights, and reform the church in many things that concern her external order and inward purity—we must leave him to be forever admired for the transcendency of his genius, and to charm each coming age with the majesty and loveliness of song, should neither we nor those that come after us be permitted to revere him as a saint, or to believe that his memorial is on high.

Second Annual Report of the Board of Managers of the Prison Discipline Society, Boston, June 1, 1827. pp. 164.

The first Report of this Society was the subject of a brief notice in one of the numbers in our last volume. That document disclosed facts which the public could not have suspected to exist, in relation to American prisons, till the researches of the Prison Discipline Society brought them forth. The second Report contains a further development of the same general character.

The great objects of penal justice, in a Christian country, are the prevention of crime and the reformation of the guilty. But as most of our prisons have been managed, they have not only failed of these objects, but have, in the most direct and efficient manner, promoted the evils they were designed to cure. Instead of being *penitentiaries*, in the good sense of the word, they have been schools of mutual instruction in the arts of villany, and have been more dangerous to society in proportion as a community of villains is always more dangerous than an individual knave. Old offenders instead of being reformed have initiated the younger convicts into the mysteries of their own wickedness, and have thus prepared juvenile offenders to go forth veterans in guilt; the crimes for which many of the prisoners were brought hither, are repeated within the prison walls with peculiar facility; and plans have been laid which have been horribly executed as soon as the perpetrators were discharged. Some of the boldest crimes which have astonished the community within a few years past, have been traced to the night rooms of our penitentiaries. These evils are in a great measure to be attributed to the bad construction of prisons, which ren-

ders it impossible to prevent the mutual intercourse of the convicts. In all the old prisons, the convicts are turned together in considerable numbers into the night rooms, and are then beyond the inspection of their keepers. We ourselves, several years since, visited one in which *forty-nine* miserable wretches were lodged together in one apartment!—and the literal filthiness of the place equalled the moral pollution of its occupants. What hope of reformation in such circumstances? Who would not look for any thing rather than the moral improvement of men thus nightly brought together into one mass of gloomy and concentrated depravity, where their desperation could only vent itself in heart-hardening imprecations, or seek relief in the most vile and polluting abominations?

This greatest of evils in the penitentiary system—the intercommunication of the convicts, cannot long be suffered to remain. The old prisons will be abandoned, and new ones be constructed on the principle of that at Auburn. In that prison, as well as at Sing Sing, and at Wethersfield, the convicts sleep apart in solitary cells, and are so arranged during the day, as to prevent any degree of intercourse among themselves. The benefits of this system are evident from such facts as the following. The old prisons, instead of reforming their inmates, prepare a great proportion of them for a speedy return within their walls. In the old County Prison in Philadelphia, the recommitments are about one in *three*; while in the Auburn prison they are less than one in *twenty*.

In respect to one means, and probably the only effectual means of the reformation of convicts, namely, faithful religious instruction,—there has been, and is, a criminal neglect on the part of our

state legislatures. In none of our prisons have they made adequate provision for this object, and in many of them, none at all. On this subject the following facts were exhibited in the last year's report of the Prison Discipline Society.

In the New-Hampshire Penitentiary, which has afforded to the State, from one to five thousand dollars income, for the last six years, twenty-five dollars only are appropriated annually, to supply the institution with the means of grace.—It is worthy of remark, however, that the warden, of his own accord, causes the Scriptures to be read publicly to the men, twice every day; and on the Sabbath, if no clergyman can be obtained to perform the service of the sanctuary, the warden does it himself. The influence of these measures, which have been adopted voluntarily by the warden, has been powerful in raising the institution to its present elevated character.

In the Vermont Penitentiary, which has nearly defrayed all the expense of its management for five years, one hundred dollars only, are appropriated for religious instruction. The chapel has been converted into a weaver's shop. The service on the Sabbath is irregular, and the Scriptures are not daily read to the assembled convicts. This may be one reason why there are so many more recommitments in Vermont, than in New-Hampshire, and why there are so many more prisoners in proportion to the population.

In the Massachusetts Penitentiary, which has given an income to the State, of more than thirteen thousand dollars in the last two years, two hundred dollars a year only, are appropriated for the religious instruction of more than three hundred convicts. There is only one short service on the Sabbath, and the remainder of this holy day, the men are locked up in their cells and left to their wicked inclinations. There is no reading the Scriptures daily to the men, nor is such provision made by the State for the chaplain, as to enable him to devote much of his time during the week, to the appropriate duties of his profession.

In the Connecticut Penitentiary,

which has been a continual and heavy burden to the State, from its first establishment, a liberal provision, in proportion to the number of convicts, has been made for their religious instruction; but the chaplain has not resided in or near the prison, and for various causes not suitable to mention, the moral and religious influence exerted over the prisoners has been very far from what it should have been.

In the State Prison in New-York city, the duties of the chaplain have devolved upon the Rev. Mr. STANFORD, a venerable man, more than seventy years of age, who has been relied upon to supply the following institutions, containing the following number of inmates: State Prison, more than six hundred; Penitentiary, more than three hundred; Bridewell, from one to two hundred; Debtors' Jail, number variable; City Hospital, from one to four hundred; Alms House, from one to two thousand. Vast as is the praise and honour of this worthy and venerable man, who preaches regularly, at least ten times a week, how inadequate is the provision of religious instruction for all these humane and criminal institutions. Clergymen from the city sometimes preach at the State Prison.

In the New-Jersey Penitentiary, there is no provision whatever by the State, for the moral and religious instruction of the convicts, and not unfrequently month after month has passed, without a religious service on the Sabbath.

In Pennsylvania, no provision is made by the State for the religious instruction of the wretched inmates of their almost incomparably wretched County Prison. The Prison here spoken of, is the old County Prison in Philadelphia, used by the State as a State Prison, for which the new one now building, but not yet finished or occupied, is intended as a substitute. In this old Prison, almost four hundred men were found occupying sixteen rooms, which in the night were an emblem of the pit, and on the Sabbath the men came forth from their rooms into the yard, and were there seen engaged in various sports, without regard to the sanctity of the day, or the presence of the officers. All the religious instruction given to these

men is given gratuitously, by benevolent individuals or societies.

In the Baltimore Penitentiary, no provision is made by the State for moral and religious instruction. The friends of the Methodist church have gratuitously, and very regularly supplied most of the instruction which has been communicated.

In the Virginia Penitentiary, no provision is made by the State of religious instruction; the Scriptures are not read to the men daily; nor has there been a religious service on the Sabbath, sometimes, for three months together. The chapel has been converted into solitary cells.

It is believed that the exhibition of the condition of the Penitentiaries, in regard to moral and religious instruction, furnishes the second, if not the first great cause of the partial failure of the Penitentiary system. pp. 51—53.

This great deficiency, it is hoped, will not long remain unsupplied. The Prison Discipline Society sent chaplains last year to Auburn and Sing Sing; and the good effects of their labors cannot escape the attention of our enlightened legislators. In relation to one of them, we will quote the testimony of the keeper at Auburn.

In November, 1825, the Rev. JARED CURTIS was employed, and sent here as a resident chaplain, by the Massachusetts Prison Discipline Society, since which he has continued with ability and zeal, to discharge the duties before referred to; and although strong prejudices were to be encountered, his knowledge of human nature, correct views of public policy, the penitentiary system, and prison discipline, with a steady and uniform devotion to his duties, has not only enabled him to overcome those prejudices, but the favorable results of his labors fully justify what is said above on this subject.

Under the immediate superintendence of the chaplain, assisted by the students in the Theological Seminary, as teachers, a Sabbath school has been instituted for young convicts; concerning which the keeper says, "in

the early part of the summer of 1826, measures were taken to ascertain the number of convicts who were unable to read, or who had received so little instruction that they could read only by spelling most of the words. The number was found to be between fifty and sixty. Besides these, there were many others, who, though they were able in a measure to read, were still grossly ignorant." Out of the whole number, fifty of the most ignorant were placed in the school.

During the exercises of the school, great pains have been taken to impress upon their minds a deep and abiding sense of moral and religious obligation.

The privilege was embraced with the greatest avidity and apparent thankfulness. Their conduct has been uniformly good, and their industry and application unremitted; and it is very gratifying to be able to state, that their progress has exceeded the most sanguine expectations—nor is this all—an influence of a very salutary nature and tendency, it is believed, has been exerted on the minds of many of the members of this school—an influence which it is hoped will be felt through the whole course of their future lives. pp. 71, 72.

At Sing Sing, since the chaplain was sent there, they have not only had public worship on the Sabbath, but reading the Scriptures and prayer every evening.

The Prison Discipline Society is accomplishing a good work. Its philanthropic and indefatigable secretary, at an expense of several thousand miles travel, besides an extensive correspondence, has collected a most valuable mass of facts; and these facts communicated to men of distinction and office, have either originated or hastened important measures. Legislatures have promptly acted upon information which has been thus imparted to them. This is a gratifying circumstance, and one which ought to be turned to good account by all enlightened friends of the public welfare. There are other evils

of at least equal magnitude with the penitentiary system, which probably will never be driven from the community, but by an array of facts against them. Such are lotteries. Such are theatres—which send ten felons to the penitentiary where the penitentiary sends one reformed convict back to society. Let these and every possible evil be thorough-

ly explored. Let facts be collected, by individuals, by ecclesiastical bodies, and by associations formed for the purpose. Let these facts be presented to our intelligent legislatures, and there is reason to believe, from the history of the Prison Discipline Society, that the legislative remedies will not be withheld.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

A Gazetteer of Massachusetts is about to be published, by Charles Whipple, Newburyport, Mass., in a duodecimo of 350 pages: Containing a general view of the State; A Geographical Description of its Situation, Soil, Mountains, Rivers, Roads, and Canals; Literary Institutions, Commerce and Manufactures; with the Constitution of Government, and a Historical Sketch of Events, from the first settlement to the present time; a List of all the Towns and places of consequence, alphabetically arranged; with the number of Inhabitants, Date of Incorporation, Boundaries and Distance from Boston; also, Lists of Churches, Ministers, Physicians, Lawyers, and Men of eminence; together with a great variety of Geographical and Historical Notices of many of the towns. By Jeremiah Spofford, M. M. S. Soc.

The Life of Dr. Ledyard, the interesting American traveller and poet, which has been promised for some time from the pen of Mr. Jared Sparks, editor of the *N. A. Review*, is now in press, and will shortly be published by Messrs. Hilliard and Brown, of Cambridge.

Dugald Stewart is engaged in preparing for publication, a work on "the active and moral powers of man."

The complete works of Napoleon have recently appeared at Paris, containing three pieces written by him at the respective ages of 20, 21, and 23, a selection of the reports to the directory,

during his campaigns in Italy and Egypt; all his proclamations as General in Chief, Consul, and Emperor; the history of the "Hundred Days;" his opinions on war, religion, the clergy, the nobility, history, morality, the revolutions in France and England; curious anecdotes, confidential letters, and other productions.

Society of the Alumni of Yale College.—A Society with this name was formed at the late Commencement, the object of which is "to sustain and advance the interests of the College." A Committee, appointed for the purpose at a former meeting, reported an address, and the Constitution of a Society, which, after mature deliberation, was unanimously adopted. The Constitution provides that every alumnus who pays two dollars annually, shall be a member of the Society; every one who pays 15 dollars shall be a member for ten years; 25 dollars, a member for life; 50 dollars, a director for life; and 250 dollars, an honorary vice president for life. After the adoption of the Constitution, it was voted that it be printed, with the address of the Committee, in the form of a Circular, and that a copy be forwarded to every alumnus of the College.

At the close of the meeting the books were opened, and the subscriptions received were very liberal.—The following gentlemen were elected officers of the Society for the ensuing year.—Hon. John Cotton Smith, *President*.—Hon. Jeremiah Mason of N. H., Samuel Hubbard, Esq. of Mass., Hon. Ol-

iver Wolcott, His Excellency Gideon Tomlinson, Con. Charles Chauncey, Esq. of Penn. and Hon. J. C. Calhoun of S. C. *Vice Presidents*.—Hon. Josiah Stebbins, of Maine, Hon. Asher Robbins, of R. I. Hon. Horatio Seymour, of Vt. Rev. Lyman Beecher, D. D. and Hon. Isaac C. Bates, of Mass. Rev. Gardiner Spring, D. D. Rev. Dr. Chester, William Maxwell, Esq. and William Jay, Esq. of N. Y. Rev. Ezra Stiles Ely, D. D. of Pennsylvania, J. P. Devereux, Esq. of N. Carolina, Hon. Stephen Elliott, and Thomas S. Grimke, Esq. of S. Carolina; the Rev. President Day, Thomas S. Williams, Esq. Professor Silliman, Oliver D. Cooke, Hon. R. M. Sherman, Hon. James Gould, Hon. Lyman Law, Hon. Judge Baldwin Æneas Munson, Esq. Hon. Martin Wells, and Hon. David Daggett, of Connecticut, *Directors*.

At a meeting on the day of Commencement, it was resolved;—That the next annual meeting be held in the Chapel at 7 o'clock on the evening preceding the Commencement of 1828, and that public notice of the meeting be given in the newspapers; That an address be delivered, on that occasion, by an Alumnus, on the interests of learning, the appointment to be made by the Board of Directors; That the Alumni now present will make efforts to extend the influence of the Society

of the Alumni of Yale College, and to aid the efforts of any agent who may be employed by the Board of Directors.

The Western Reserve College has been founded at Hudson, Ohio, and a commodious edifice erected. Most of that part of the state is settled by people from the New England states, and agents have been sent into those states to obtain assistance, to enable the institution to supply itself with the necessary professors.—It is obvious to every one who has reflected on the subject, that if our western states are ever to be supplied with preachers, with habits and feelings suited to the exigences of the country, they must be supplied from Colleges and Theological Institutions, established within their own territory; and every such Institution has a claim upon the patronage of those who feel an interest in the political and religious welfare of our rising country.

Kenyon College was founded in June last, at Gambier, Ohio. It has received donations of considerable amount, in money and lands. The college building now commenced is the centre, or connecting part, in the form of the letter H, and is 110 feet long by 40 feet wide: this is to receive two wings of 174 feet each.

NEW PUBLICATIONS.

RELIGIOUS.

Simplicity in the Christian Faith, alike Scriptural and Powerful: A Sermon, delivered July 1, 1827, at the Second Independent Church, Charleston, S. C. By Mellish J. Motte. 12mo. pp. 24. Charleston, 1827.

A Discourse on denying the Lord Jesus: By Bernard Whitman of Waltham. 12mo. pp. 47. Boston: Bolles & Dearborn, 1827.

An Inquiry into the Nature of Sin: in which the Views advanced in "Two Discourses on the Nature of Sin," are pursued, and Vindicated from Objections stated in the Christian Advocate.

By Eleazar T. Fitch. pp. 96. New-Haven: A. H. Maltby, 1827.

Hymns of the Protestant Episcopal Church in the United States, set forth in General Convention of said Church, in the years of our Lord 1789, 1808, and 1826.

The Importance of the Study of the Old Testament. By Augustus Pholuck. Translated from the German by R. B. Patton, Professor of Languages at Nassau Hall.

A Sermon on the Perdition of Judas. By Nathaniel Emmons, D.D. of Franklin, Mass. With a review of the same. By David Pickering, of Providence, R.

I. Providence. Cranston & Marshall. pp. 52.

A Sermon, occasioned by the Death of the Hon. William Phillips, preached June 3, 1827, being the Sabbath after the Funeral. By Benjamin B. Wisner, Pastor of the Old South Church in Boston. Boston: Hilliard, Gray, & Co. pp. 52.

A Companion for the Book of Common Prayer, containing an Explanation of the Service, to which is annexed Questions. By John H. Hobart, D. D.

Utility of Ministerial Influence; a Sermon preached in Boston, May 29, 1827, before the Pastoral Association of Massachusetts. By Ebenezer Porter, D. D. Andover. Flagg & Gould. 8vo. pp. 36.

The Grand Theme of the Gospel Ministry; a Sermon preached at the Dedication of the Trinitarian Church in Concord, Mass., December 6, 1826. By Samuel Green. Concord. Allen & Atwill.

Letters on the Atonement, in which a Contrast is instituted between the doctrines of the Old and New School, addressed to a Brother in the Ministry. By J. J. Janeway, D. D.

The Light of Truth, in Four Parts. Milledgeville.

MISCELLANEOUS.

A Treatise on the Nature and Effects of Heat, Light, Electricity, and Magnetism, as being only Different Developements of one Element. Cambridge. Hilliard & Brown. 8vo. pp. 91.

The Epitome of History, with Historical Charts. By J. E. Worcester. Cambridge. Hilliard & Brown.

Sketches of the Ancient History of the Six Nations. By David Cusick. Lewiston, N. Y.

An Introduction to the Mechanical Principles of Carpentry. By Benjamin Hale, Principal of the Gardiner Lyceum. Gardiner. P. Sheldon.

Much Instruction from little Reading, or Extracts from some of the most approved Authors, Ancient and Modern. By a Friend to General Improvement. New-York. Mahlon Day. 5 vols, 12mo.

A Visit for a Week, or Hints on the Improvement of Time. New-York. A. B. Holmes.

Mental Discipline, or Hints on the Cultivation of Intellectual and Moral Habits, addressed particularly to Students in Theology and Young Preachers. By Henry F. Bowder, A. M.

MONTHLY RECORD.

The Bible in Pennsylvania.—The Bible Society of Philadelphia, following the example of that of Nassau Hall, mentioned in our last, have given an unanimous vote and pledge, that to the utmost extent of their abilities, and in the shortest possible time, every destitute family in Pennsylvania shall be furnished with a Bible.

Similar resolutions have been passed by the respective Bible Societies of eleven counties, of the State of N. Y., comprising one fourth of its whole population.

The Wesleyan Mission at Wanga-roa, New-Zealand, has been broken up, through the violence of the natives, and the Mission Establishment plundered and burned to the ground. The Missionaries found protection at the Church Mission Establishment, at the

Bay of Islands, about twenty-five miles distant.

Jews in Poland.—The following are extracts of a letter from our countryman, Rev. Edward Robinson, to Rev. Dr. Spring, published in the New-York Observer. The information was obtained from Mr. McCaul, missionary of the London Jews Society, stationed in Poland.

In all the Polish provinces there are at least 2,000,000 of Jews, and the general estimate is 2,500,000. Of these, from four to eight hundred thousand are in the Russian jurisdiction, that is, the kingdom of Poland and the Russian Polish provinces. This must therefore be considered at present as the chief seat of the Jewish nation. They wear a national costume, which I saw often at the Leipzig fair,

consisting of a robe of black silk, or cotton, &c. with a high fur cap, or sometimes a hat. The beard is universally permitted to grow, and they religiously abstain from 'trimming even the corners' of it.

At present, one may, generally speaking, reckon three classes of Jews. *First*, the *Kaufleute*, or mercantile class, who are often very rich. *Secondly*, the poorer class, who are mostly mechanics, or petty small traders, as in old clothes, beer, &c. or serve in the families of the richer Jews. *Thirdly*, the learned, some of whom are rich, though the greater part are poor. These are educated from childhood as *learned*, and their education and learning consists solely in committing to memory the Pentateuch, Psalms, Proverbs, and then as much of the Talmud as the duration of life permits.

The Polish Jews are bigotted to the Talmud and the Rabbinic institutions, and know nothing of the law except through these; nor, independent of these, has the law, or the Old Testament in general, any authority whatever. They do not offer sacrifices, because this is not permitted out of Palestine; instead thereof, they read in their daily prayers those portions of the Old Testament which relate to sacrifices, and so also on their Sabbath. *Ten* persons form an assembly or synagogue, and may choose one to read for all;—otherwise each repeats the prayers himself. They celebrate very strictly the three great festivals, of the Passover, Pentecost, and Tabernacles; in the latter, all live in booths, or tents covered with boughs, and these are often splendid. At the Passover they sacrifice no lamb, for the reason above given; but they are very strict to use only unleavened bread, and carefully put away all leaven out of their houses.

As indications of some moral change to be hoped for among them, may be mentioned, an universal desire to possess the Hebrew Old Testament Scriptures, and to understand them grammatically. They are every where willing, and perhaps curious to hear the missionaries: they receive the New Testament willingly, but are not in general eager for it. Very many Tracts have been distributed, and it is

known that several instances of conversion have taken place through their silent instrumentality. In the first three or four months of this year, more than two thousand Jews visited the rooms of the mission, in order to hear and converse with them; and the missionaries have sometimes been invited to speak to them in their synagogues; but this they have from prudential motives declined. Through the labors of the missionaries, *seventy* have been led to give up their former belief, and have been baptized, mostly in the Catholic church; and sixty others have a conviction of the truth of Christianity, though not yet baptized: some of these last are very useful among their countrymen, by conversing upon and defending the principles of the Christian religion. It is not to be understood of many, and perhaps most of these, that they have any thing more than a conviction of the truth of Christianity.

Nothing but schools and instruction can penetrate the thick darkness of ignorance which hangs over the minds of the Jews. It is the common belief with them, that the idolaters of Canaan, whom their forefathers were to exterminate, were *Christians*! and that the Christians of the present day are descendants from those Canaanites.

As soon as a Jew is baptized, he is entirely cast off by his nation, and is looked upon as more irreclaimable, and as an object of greater contempt, than the Christians themselves.

It follows, of course, that Jewish converts, generally speaking, can not exert much influence on their unconverted brethren. Still, Jewish missionaries, of good address and talents, are received better than Christians.

Most of the Jews expect the literal return of the nation to the Holy Land; very many make pilgrimages thither, or go thither to die; others have earth brought from that country, by which their graves are famed at home. The greatest body of Jews now in Palestine are Polish, and considerable sums are collected every year in Poland, and transmitted to the East for their support. The converted Jews in general abandon the belief in a literal return;—the missionaries, however, appear to believe in it.

Some Intelligence, and the list of Ordinations, deferred for want of room.